

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,947.—VOL. XXXVIII. [Registered as] SATURDAY, MAY 4, 1918. [a Newspaper.] PRICE TWOPENCE.

NEW ADDRESS—

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

In his latest book, "Per Amica Silentia Lunæ," Mr. W. B. Yeats deals in the fashion of a poet and mystic with some of the deeper issues of Spiritualism. He accepts the idea of a world-soul, and finds in it the solution of certain problems. Thus he points out that "Spiritualism, whether of folk-lore or of the séance-room, the visions of Swedenborg and the speculations of the Platonists and Japanese plays," insists "that we may see at certain roads and in certain houses old murders acted over again." So also we may behold "dead huntsmen riding with horse and hound, or ancient armies fighting above bones or ashes." That is, of course, old ground with us. But here is Mr. Yeats' solution: "We carry to *Anima Mundi* our memory, and that memory is for a time our external world; and all passionate moments recur again and again, for passion desires its own recurrence more than any event." Mr. Yeats quotes Cornelius Agrippa: "We may dream ourselves to be consumed in flame and persecuted by demons"; and he adds an allusion to "spirits who complain of the difficulty of rousing those who died believing that they could not awake until a trumpet sounded." It is all suggestive, and explanatory of some of the things that perplex inquirers, although it is fair to our subject on its popular side to say that some of its problems are not explicable by abstract reasoning at all, but only by homely common sense and everyday human experience.

We are all familiar with the fact that, when any subject is in the air, the novelist, the dramatist, the artist and public entertainers of all sorts are quick to seize the opportunity of turning the matter to account—"hitting the public taste" is a great thing. Some of the work done is conscientious and artistic—some of it is rubbishy, of the claptrap and catchpenny order. This is done by hacks and charlatans, and although the spurious stuff is quickly detected for what it is by critical minds, it often imposes on an inexperienced public. We recall certain "psychical" novels and volumes of "ghost stories" produced by unscrupulous writers intent on exploiting what seemed to them a profitable vein of material. In dealing with books having a psychical interest for their main appeal, therefore, we are apt to be sharply critical of their claims. It is so evident in some cases that the authors have, in schoolboy phrase, hastily "mugged up" the subject, with no ambition beyond producing sensational stories that shall sell well and gain for them a little kudos as authorities on "occultism" and "all that sort of thing."

In these bitter and tragic days the question of a life after death and all that appertains to it is too solemn a

matter to be treated merely as something to furnish thrills and royalties. There is something to our mind akin to blasphemy in dealing with the subject frivolously or in a purely commercial spirit. When, therefore, we received lately a copy of Sir Rider Haggard's "Love Eternal" (Cassell and Co., 6s. net), which was represented as dealing with occult and mystical experiences, we read it with especial interest and attention. We were convinced that so distinguished a writer was not likely to descend to mean levels, and the result confirmed our anticipation. Sir Rider Haggard's previous books have shown that he has some considerable knowledge of the mystical side of human experience, and in the book under notice he has produced a fascinating story, in which mediumship, reincarnation, clairvoyance and other supernormal elements are skilfully blended. There is even a materialisation, but the spirit is a kind of diabolical being associated with an uncanny woman of evil life, Madame Riennes. The love interest is strong and a sharp discrimination is shown between the higher Spiritualism and perversions and abuses of mediumistic faculty.

One does not expect a novelist to be scientific or, being so, to hamper his imagination by too close adherence to the demands of scientific truth. It is too early in the day at present to look for a gifted novelist who has also made an exhaustive and practical study of psychical research, and we hope no one who reads "Love Eternal" will base his impressions of physical mediumship on Sir Rider Haggard's study of Madame Riennes or be influenced by suggestions conveyed by the character of that witch-like lady and her circle of sitters. There is another side to the picture. We get it, for instance, in Dr. Crawford's account of the Belfast circle in which, as a scientist, he has been so long carrying on experiments of the highest importance to psychical science. There is nothing dangerous or repellent in psychic investigations carried on by persons of character and intelligence, animated by good motives. Indeed, in the person of the hero of his book, Godfrey Knight, Sir Rider Haggard depicts the character of a sensitive but manly and naturally gifted with psychic powers, who is drawn, but only for a time, under the influence of a woman using these powers for base purposes. Altogether we found Sir Rider's novel interesting enough to hold our attention closely. But the true novel of Spiritualism has yet to be written.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £141 17s. 1d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Drumabit (per Arthur Hunter)	0 10 0
M. P.	0 5 0

Dr. J. M. PEEBLES, writing on March 25th from his home in Los Angeles, Cal., U.S.A., informs us that he has had three celebrations "in honour," as he puts it, "of my starting off briskly on my ninety-seventh pathway to the century post." The third was given by the Octogenarian and Centenarian Clubs. Twenty-three of those present were over ninety, two of them older than the doctor. "They were," he says, "a jolly set of the white-haired and the bald-headed."

THE REALITY OF THE SPIRIT WORLD.

A VOICE FROM THE PAST.

Writing in the year 1778 in his preface to the first English edition of Swedenborg's "Heaven and Hell," the Rev. T. Hartley, Rector of Winwick, Northamptonshire, said:—

"It is to be observed that all who professedly oppose every kind of communication with the world of spirits, do not only deny the authority of the sacred records, but also set aside that evidence which is given to the truth of this matter by the concurrent testimony of every age and nation; so that matter of fact is against them, and proves all their pretensions to reason and philosophy to be vain, whilst they go about to invalidate all authority, except that of their own senses, and I may add, even to render that doubtful likewise; nay, I have heard one of this sceptical class declare that he would not believe the testimony of his own senses in such a case. It is well known that the heathens believed themselves to be under the care of their gods through the ministry of genii or tutelary spirits, and held the existence both of good demons, and of evil or caco-demons; for dark as their dispensation was, they had shadows of truth among them sufficient to keep alive their belief of the soul's immortality, and they have transmitted down to us in their histories many instances of supernatural visions and apparitions and of warnings by dreams; so that many of our modern unbelievers have less of faith in things of the other world than the very Gentiles, several of whom have declared themselves indebted to good and visible agents for the wisdom of their laws, for many valuable discoveries in physic, for warnings, predictions and extraordinary deliverances. To give only one saying of Cicero, among many to the same purpose: 'I know not,' says he, 'any one nation, polite or barbarous, which does not hold that some persons have the gift of foretelling future events.' There is a climax in God's works of Nature, or a scale ascending from the lowest to the highest of them, till they terminate in the great adorable Original, who is the Alpha and Omega of the universe. From these gradations, discovered or discoverable in the natural world, we may from analogy (which is our best rule here to go by) conclude that the like progression takes place in the spiritual worlds, and that there is not that wide chasm between one and the other that is generally supposed, but that the most refined part of the material meets the grossest part of the immaterial system of beings, visible thus ending where invisible begins; and consequently that there are spirits very near us, though not discernible by us, except when, according to certain unknown laws of their existence or the particular will of the Lord, they become manifested to us, either visibly or audibly; and highly credible it is that all Nature is peopled with them in its several regions of the air and earth and its subterraneous dwellings, according to their different classes, subordinations and allotments. Milton finely expresses himself on this subject as follows:—

'Think not, though men were none,
That heaven would want spectators, God want praise;
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep,' &c.

"Now to argue against their existence from their being inconspicuous, is an absurd conclusion for men who pretend to philosophy, especially when all know what a new world of animalcula, invisible before, has been discovered to us by the improved microscope; and who will say that the natural eye of man is incapable of such further assistance as may enable us to discern the subtle vehicles of certain spirits, whether consisting of air or ether? Certain it is that, either by condensation or some other way, they can make themselves visible, and converse with us, as man with man; and so innumerable are the instances hereof, as also of their discoveries, warnings, predictions, &c., that I may venture to affirm, with an appeal to the public for the truth of it, that there are few ancient families in any county of Great Britain that are not possessed of records or traditions of the same in their own houses, however the prevailing Sadduceeism of these times may have sunk the credit of them, as well as in a great measure cut off communications of this kind."

E. W. DUXBURY.

EMERSON says, "Great men are they who see that mental force is stronger than material force, that thought rules the world."

MRS. FAIRCLOUGH SMITH is leaving town next Monday, the 6th inst., until Tuesday the 21st. On the day after her return (Wednesday, the 22nd inst.) she will start a series of weekly Wednesday evening lectures on "The Human Aura," to be given at 7.30 prompt in the Hampstead Conservatoire, Swiss Cottage, N.W.

DR. HODGSON AND THE MEDIUMSHIP OF MRS. PIPER.

The subject of Miss Dallas's lecture at 6, Queen Square, on April 22nd, was the work of Dr. Richard Hodgson, LL.D., and Mrs. Piper. The lecturer pointed out why Mrs. Piper's work had been of great importance in the Spiritualist movement. Others have been as gifted, and even more astonishing phenomena have occurred with some other mediums; but the special value attaching to Mrs. Piper's work is due to the fact that for ten years out of the quarter of a century during which her powers were in exercise she was under the constant observation of an expert, a man qualified by his legal training to be an excellent witness, and fitted by his contact with literary circles to engage the interest of a class of persons who previously had ignored and even condemned psychic experiences. Mrs. Piper's mediumship thus effected a new departure in the movement, by bringing into it a much wider circle and enlisting the interest of sceptical thinkers and university men.

The lecturer quoted from an article by Dr. James H. Hyslop, published in the American Journal for Psychical Research in 1907, soon after Dr. Richard Hodgson's death, which showed how cautious and wise Dr. Hodgson was in his manner of dealing with Mrs. Piper's mediumship, and also how complete and unwavering was the conviction he ultimately reached. His assurance that he was really in communication with the spirits of those who had formerly been incarnate on earth was accompanied by a robust trust in the goodness of God and the security of all beings and all things in His infinite care.

Miss Dallas described the mode of Mrs. Piper's trances and gave instances of communications which had come through her. She spoke also of some risks which mediums incur if they are not carefully guarded and if they have not a firm grip upon themselves. She pointed out that whilst Mrs. Piper does not appear to have suffered by the exercise of her remarkable faculties there are others who are not equally immune; that no one should give himself to this sort of work rashly; that a strong will, firm self-control and stable nervous system are pre-requisites, without which it would be wiser not to cultivate mediumship.

At the same time, she emphasised the fact that anyone who felt that mediumship was the task to which he or she was called ought not to be deterred by possible risks. Risks may be faced fearlessly if we are in the path of duty. Mrs. Piper regarded her mediumship as her work, and it was work that had been of great service to the world, having been the means of convincing many of the truth of survival and of communication from the other side of death.

Mrs. Piper could not be easily hypnotised, and did not, when hypnotised, readily receive suggestions—a fact which afforded a strong argument against the view that her communications were the product of telepathy from the sitters at her trances.

Those who wish to study this subject further will do well to procure the S.P.R. "Proceedings," Part XXXIII., which is in the Alliance Library, or to read Miss Dallas's book, "Mors Janua Vitæ," which epitomises accounts of some of the experiences with Mrs. Piper recorded in various volumes of "Proceedings" of the S.P.R.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
Sir A. Conan Doyle	20	0	0
In Memory of Arthur Holden	1	1	0
M. P.	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin	1	0	0
Mrs. C. Phillips	1	0	0

A CORRESPONDENT, M. H., referring to recent allusions to Tennyson's knowledge of occultism, quotes the following lines from that poet:—

"... the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint."

As an example of the extent to which Tennyson was influenced by Wordsworth, M. H. matches with this quotation Wordsworth's words:—

"... When the light of sense
Goes out but with a flash that has revealed
The invisible world."

VICE-ADMIRAL USBORNE MOORE.

SOME REMINISCENCES BY AN OLD FRIEND.

The following tribute by "Colonel" to the late Admiral Moore is somewhat belated. The writer is an officer now at the front, who explains that the pressure of his duties prevented him from sending it to us earlier:—

"I first became acquainted with Vice-Admiral Usborne Moore while quartered at Portsmouth, in January, 1914, and our acquaintance progressed rapidly as I was keen to hear what he had to say. I had never met anyone with real personal psychic experiences, but for many years I had given more or less attention, chiefly from an anthropological point of view, to psychic literature, and had read pretty widely, and as a result I had a general impression that, as the belief was world-wide and extended from the most primitive to the most modern times, and as all the people whose names were given could not be mistaken, there must be something in psychic research, but without actual experience it meant little or nothing to me. During his surveying voyages, and after he left the service, the Admiral had had experience in nearly every part of the world, and with such widely different peoples as the Chinese and negroes of the West Indies, although his principal regular investigations took place in America and at home, and, to some extent, in Australia.

"The Admiral's relations of his own experiences appeared to me to be so astounding that in answer to a question of Mrs. Moore, at the Admiral's own dinner-table, I afterwards confessed, much to the general merriment, that when I first heard some of the stories I asked myself whether the Admiral was a bigger liar than other people or whether he was mad. Here was a scientific man, a man of experience and knowledge of the world, making the most astounding statements about the voices and apparitions of the dead which he had heard and seen, and opening up quite another field of view from that of orthodox belief. Day after day we sat in his smoking-room and heard his yarns. The Admiral told his experiences as perfectly plain tales, and never at first tried to convince me by argument. He said that no sensible man could believe and understand without personal experience, and that it was useless to accept the statements of others without question or investigation. He often acted as his own critic where the incidents were more than ordinarily out of the common and inexplicable. This had a confusing effect. It has often struck me that his object was to leave you on your own beam-ends in a sea of wonders, in which you had to use common sense and discrimination and, above all, experience, to be sure of safety.

"His own account was that he had never had any abnormal experiences until, when in the China seas, he wrote a successful book of somewhat agnostical tendencies. Then things began to happen—or, at least, came more closely under his observation. This annoyed him so that when he took up psychical investigation it was with the object of proving the subject was all fraud and delusion. His researches lasted for seven years before he reached a definite conclusion, and then he had to confess that he had been defeated in his object. But he did not rush to the other extreme and henceforth accept all manifestations as genuine experiences. Evening after evening, in his own private room in Southsea, I heard his own story better and more fully than is contained in any of his books. He had a large quantity of MSS., and often produced the original notes or letters recounting the experience. As our acquaintance grew, these narratives included much private matter which he said was what really convinced him. Incidents that are too personal, too private, or too trivial in nature to be put in print, are nearly always those which are the most convincing. He used often to say that if some deceased statesman came back it would be no use his endeavouring to establish his identity by recalling incidents recorded in the archives of the Foreign Office, as these records are accessible to the living; but if the voice, while speaking of these events, called you by your school nickname, long forgotten, and reminded you of the day when the speaker punched your head in a certain field behind the school, that would, as the Admiral observed, be "striking testimony." He believed that we on this side have little to do with these manifestations, except in regard to conditions; that the power and manipulation of it are almost wholly from the other side and are manifested for a distinct purpose. I am quite sure the Admiral was satisfied in his own mind of the reality of it all, but he always sought fresh proof. When the war broke out, he and I agreed that whichever of us should pass over first would, if he could, come back to the other.

"To psychic researchers, it is in connection with Mrs. Wreidt's séances that Admiral Moore will best be remembered.

He took an infinite amount of trouble and engaged in much laborious correspondence in connection with her visits to this country and in arranging the circles of this most wonderful of mediums. He carefully guarded the medium, but at the same time encouraged complete and critical investigation. He became impatient if the sitters did not show some disposition to examine the room and were inclined to take things for granted. 'The Voices' contains the record of experiences with Mrs. Wreidt up to the time of publication, but later experiences which, in company with the Admiral, I have witnessed, seem to me even more wonderful than those related there. He considered that some of the best results in his whole experience took place during Mrs. Wreidt's visit to Ireland at the beginning of July just before the war.

"He was always kindly and courteous, a sincere and painstaking investigator, taking nothing for granted, scrupulously particular in regard to the arrangements for circles. He excluded no one who sincerely desired to investigate, but as he took the research seriously, he expected others to do so. He made no religion of Spiritism, and was somewhat impatient with and outspoken to those who tended that way. He believed firmly in the other world, that it was better than this material state, but he considered it our duty and to our advantage to make the most of our stay on earth, and that if we did not we would regret it later. Most of his old friends had passed away, and I think he looked wistfully towards the other side. He had a firm belief in a great future for Spiritualism. He believed it good and making for good, and he did a very great deal to help others to see as clearly as he did. I was going to say that we shall miss his advice and help, but I will not, as I expect its continuance."

A VISION AND ITS CONFIRMATION.

Mr. Ernest Meads sends us the following story of interposition from the unseen which he assures us is authentic, the subject of the experience being personally known to him:—

Night had just fallen, when a friend of mine, a member of a devout family, with the rest of his company was ordered to make an advance over Anafarta Plains, Suvla Bay, which had been swept during the day by Turkish cannons and machine guns. He was the outmost man of the line, and for the first time since becoming a soldier, felt fear; but with a prayer in his heart he grasped his rifle and stole forth.

One after another his comrades fell. Expecting that any moment might be his last, he became aware of what he took for an Indian by his side, and heard a voice:—

"Be not afraid; lo, I am with you alway, even to the end."

"Why did you say that?" he cried to his brother who was behind him.

"I did not speak," replied the brother.

"Then it must have been the Indian."

"What are you saying? There is no one there: you are the flank-man," was the reply.

"Look, there he is."

It had been cloudy, but at that moment the moon shone brightly on the form, some yards away—not of the Indian, but of the Master Himself. As he looked at it, the form vanished.

"I see no one, it is your fancy," again replied his brother.

A short while since I was at a séance with this friend, when a relative of his, taking control of the medium, said: "I was with you in the dark night. Tramp, tramp, tramp, do you remember tramping in the darkness and the sand with several others and there came a voice to comfort and help you saying, 'I will never leave or forsake you'? Prayers do not die. In the midst of that regiment the Master revealed Himself. He came to help you in your loneliness because of the prayers offered up for you."

THE COLOUR CURE.—We have received from Mr. H. Kemp-Prossor, the well-known colour specialist, a copy of a magazine containing illustrated articles from various sources dealing very fully with his proposals for the employment of the colour cure for shell-shock. He informs us that he has offered his services free in the supervision of hospital ward decoration on these lines. The coloured frontispiece to the magazine represents the ward used for shell-shock patients in Miss McCaul's hospital for officers in Welbeck-street, which Mr. Kemp-Prossor was permitted to decorate in accordance with his theories, and which presents a very sunny and cheering appearance. The results on the patients have been so encouraging that another and larger ward in the same hospital is to be similarly decorated.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s.; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

PROBLEMS OF SPIRIT COMMUNICATION.

THE VIEWS OF A VETERAN INVESTIGATOR.

Lately we were shown a letter from Mr. Robert James Lees, the author of "Through the Mists," "The Life Elysian," and other well-known works on our subject, in reply to a letter from a friend submitting some problems in spirit communication. Knowing that they would be of interest to our readers, we give, with Mr. Lees' consent, the following extracts from his letter:—

"I will take as the starting point of what I wish to say the surmise with which you begin your letter—'that there is some way in which a medium makes indirect contact with spirit people which we do not in the least understand.' This is a greater truth than we have yet realised or even made a systematic effort to realise, although it is now seventy years since the rappings at Hydesville awoke the world to a recognition of the fact that there is no death. We know by the unimpeachable evidence of the phenomena available that there is a continuity of life after the body of flesh has been discarded, and we have learned something of the conditions under which phenomena may be produced, but so engrossed have we been content to be with the phenomena that there has never been any real practical effort to penetrate the mystery that lies behind them and get to know what spiritual life really is, together with the conditions, laws and possibilities which are the inheritance of those who have passed into it and are occupying the varied stages of unfoldment that that life presents.

"This attitude is in a great measure the natural rebound which has taken place from the iron-bound dogmatic conditions of the Church a century ago. We have bounded from one extreme to the other, as is generally the case in all revolutions until the extremes have met, and if we are to take 'Raymond' as a standard of authority, life in the beyond is scarcely less physical than we experience here, and in this lies the problem contained in your surmise.

"Verbally we are willing to admit that man is a spiritual being, but for all practical purposes this is no more than an empty formula like the Church's dogma of the Communion of Saints—we may believe it, but we make very little effort to avail ourselves of the advantages offered to us by a living recognition of so great a truth—we are content to witness the phenomena, but show no disposition to learn something of the laws and requirements of that life as an asset to our present state. What is needed is a real knowledge of the forces, energy, life, from which these phenomena arise. We need to arrive at an understanding of what we mean when we say, 'Man is a spiritual being.'

"What is spirit? Is it not the potential life that lies hidden in the kernel of the acorn—invisible, and holding in that invisibility the oak that is to be, embedded in the kernel enclosed in its shell, which shell again lies hid in the cup, each and all doing their part to preserve the true life of the tree? Each and all of these varied exteriors have to be dispensed with before the oak tree is revealed. May it not be so with us before we reach the spirit in ourselves? If the ancients were right, and we are created in the image of God—I don't mean the theological Deity, but the fount and centre of all being—have we not also to get rid of two different externals—body and soul—in order that our likeness to the primal perfection may be made visible? While we pay all attention to the 'mint and anise' of phenomena and neglect these more weighty essentials of our next expansion, there is a reason for our inability to understand.

"In the quiet and seclusion I have been able to enjoy since I left London, I have been schooled in these matters by communion with those of whom you knew in the long ago, and I have been astonished to find how many difficulties really intervene in communication between the two states. Take, for instance, the absence of any brain—as we know it—in the discarnate body. Suppose Fournier D'Albe is right in his estimate as to the weight of the soul, which is the spirit body, that in its entirety it 'does not exceed the weight of ten postage stamps.' Then try and conceive such an organism effectively controlling the brain of a medium even under the most favourable circumstances—why, it seems absolutely impossible, unless there is some greater power working in and through that spirit organism than we at present understand. But that is just what does take place. What is this power, and who are they that are able to wield it?

"This opens up a tremendous field of inquiry, and one of the first things we discover when we begin to probe is this, that it is not necessarily the master minds as we knew them in the flesh who are able to avail themselves of the use of this power. In that new condition knowledge is not a mental acquisition but comes by revelation to the soul that is spiritually capable of reflecting the light of wisdom; therefore the great intellectual authorities to whose opinions and authority we bowed respectfully may not be in a condition to come back and speak with the same force from the other side where only spiritual purity holds either weight or authority.

"Now to look at the problem from the other side. When a soul arrives there it finds everything so entirely different from what had been expected that it requires considerable time to become used to things so as to qualify it to speak with any certainty. Hence it is a stupidly dangerous proceeding to attach any weight to the guidance of new arrivals, for it is always to be borne in mind that they who are most earthly, most unspiritual, are the most easily accessible, while on the other hand those who are more reliable by reason of the spiritual progress they have made find it very difficult to express just what they wish to say through the channels which are available. I have frequently experienced this lately with my new friend Rael, who is doing my new book. He puts it in this way: 'It is most difficult to get the mature thought of a philosopher expressed through the lips of a child.' I think that fairly represents the case, and I can therefore understand what you say about Stainton Moses not attempting to explain many of the problems that are now perplexing us. We are not ready to enter into the consideration of them, and I think we should be wise to mark time regarding phenomena while we gave a more close attention to the laws and conditions under which communion takes place; and to do this we must remember at the outset that we are entering on a spiritual rather than a physical inquiry."

A GENERATION AGO.

(FROM "LIGHT" OF MAY 5TH, 1888.)

There is considerable activity at the present moment in the scientific world, and that activity is showing itself quite as much on the purely philosophical as on the utilitarian side of investigation. . . . Our old friend, the "conservation of energy," is to be given up, on the supposition that there are "processes in Nature which convert radiant energy into the energy stored up in ponderable matter." . . . Once let the external world be known to be the result of sensations only, however complex those sensations may be, and the phenomena of what is at present called occult science will have lost a considerable part of their difficulty. And it may be, perhaps, not out of place to remind Spiritualists that many of the things now classed as spiritual may at some not very remote day be found to be material in the sense of materiality to which modern research is pointing. But if this be so, it behoves all those to whom the upward and onward progress of the soul is of serious import to be careful not to trust for that upward and onward progress in a form of materialism which is more degrading than some of the forms of it which they are accustomed to condemn.

—From leading article on "The Borderland."

HINTS FOR INVESTIGATORS.

DR. CRAWFORD'S CONCISE MANUAL OF PLAIN GUIDANCE.

BY ELLIS T. POWELL, LL.B., D.Sc.

In "Some Practical Hints for those investigating the Phenomena of Spiritualism" (John M. Watkins, 21, Cecil-court, Charing Cross-road, W.C. 2.; 6d. net) Dr. Crawford embodies the results of a wide experience for the assistance of those who wish to experiment for themselves. The results of Dr. Crawford's own researches have greatly strengthened the position of psychic science and entitle him to speak with almost unique authority on these subjects. Although he writes for new-comers into the field of investigation, he frequently delights his experienced readers by putting into a crisp and pregnant sentence the results of prolonged thought and labour. With regard to music in the séance-room, he says that "the operators find it easier to throw out their psychic projections if the air is in a state of slight initial vibratory stress, and they find this is best brought about by music, and especially by the deep notes of the organ." As a "bovrilised" summary of an important principle, this could not be bettered. Possibly an even more vivid illustration of the value of these scattered *obiter dicta* is to be found in a few lines with regard to the light question:—

"Perhaps, generally speaking, the fact that nothing of any magnitude can be obtained in ordinary light is a provision of Nature, for otherwise, I suspect, this world of ours would be continually under impact from the realms psychic."

Rash and irresponsible exponents have done so much harm to psychic research that we may well be thankful if Dr. Crawford is right, and if the necessity for the absence of light is, in fact, a provision against the vulgarisation and secularisation of a science which is perhaps more sacred than any branch of knowledge within the range of the human intellect.

I fancy Dr. Crawford lapses into premature pessimism when he declares that "until the day comes when instrumental communication with the next state is an accomplished fact, it is improbable that there will be anything like general acceptance of the reality of survival." If this means that general acceptance is unlikely until everybody is in a position to test the facts for himself (as he may test the existence of Saturn's ring by spending a few pounds on a telescope), experience is against the persistence of scepticism in the face of an altered public attitude. There are millions who have never seen the phases of Venus, the satellites of Jupiter, the ring of Saturn, the mountains of the moon, to say nothing of bacilli, foraminifera, and a multitude of objects only visible by the aid of scientific apparatus. But these things are no longer the subject of incredulity or ridicule, because multitudes of responsible men and women testify to their actuality. Psychic manifestations are no exception to the general rule that with life as short and busy as it is, we must be content to take the bulk of our facts on trust, since personal verification is only possible with regard to the veriest minimum of the totality of what we call, and rightly call, assured knowledge. The truth is that experimentalists of the intellectual calibre of Dr. Crawford himself are bringing to pass the general acceptance of the principles and phenomena to which they testify. Their dubieties about the reception of their testimony are the offspring of a scientific modesty which does them infinite credit, but which is nevertheless going to fail of justification. Every reader who follows Dr. Crawford's "Practical Hints" is destined to become a missionary in the cause of psychic science and to demonstrate that their accomplished author has builded better than he knew—or even hoped.

It will be noticed that amongst the latest donations towards the L.S.A. Memorial Endowment Fund is one of £20 from Sir Arthur Conan Doyle.

It is the temper of the highest heart like the palm tree to strive most upward when it is most burdened.—SIR PHILIP SIDNEY.

Much sympathy will be extended to Mr. H. P. Rabbich, the president of the Paignton Spiritualist Society, and Mrs. Rabbich (as well as the widow and other near relatives of the deceased) in the bereavement they have suffered in the transition on April 17th, at the age of twenty-eight, of their son, George Radford Rabbich. The esteem in which young Mr. Rabbich was held was manifested by the large attendance at the funeral on the 22nd ult.—the first Spiritualist funeral in Paignton—which was preceded by a service held in the meeting hall of the society, and conducted by Mr. F. T. Blake, President of the Southern Counties Spiritualists' Union.

THE HOPE OF THE FUTURE.

HOW THE RACE MAY FIND ITS SOUL.

BY "JOY."

Materialism leads to destruction. Without Divine guidance, education, scientific training, industrial organisation may become veritable agencies of evil. The much-vaunted German "kultur" produced a nation prepared to wage war to the death in support of the devilish doctrine, "Might makes right." Armageddon is the result. Never did England fight on behalf of a more righteous cause than that in which the British Empire is now at stake. But before this terrible war awakened her, England, too, was obsessed by the lust of possession. When the victory is won, she must find inspiration in nobler ideals, or those who have so heroically given their lives for her will have died in vain.

Physically, man is one of the weakest of animals. His wondrous achievements have been accomplished by harnessing the forces of Nature and making them do work which his own feeble strength was utterly incapable of performing. And yet, as scientists tell us, only an infinitesimal portion of the potential energy contained in Nature's various storehouses has he yet succeeded in pressing into his service. The great All Father has indeed supplied in lavish abundance the means of satisfying the material needs of all His children. But while availing themselves of His gifts, most of them have forgotten the Giver. Rightly viewed and understood, the steam-engine, the internal combustion engine, the dynamo, the electric power plant, and various other mechanical marvels, attest the beneficence of the Creator no less than do the harvests of the earth or its manifold beauties. Alas! because of man's greed and selfishness it is mammon-worship far more than God-worship that they have thus far inspired. The generous bounty of our Father in heaven has provided the means of assuring enough for all. But under our godless industrial system, the few, comparatively, acquire large fortunes, while millions herd in slums.

TRANSFORMING POWER.

This world-wide war, as ordinarily conceived, presents a panorama of unmitigated horrors amid which the powers of evil seemingly work wickedness unchecked. And yet, rightly considered, even the blood-drenched battlefields testify to the wondrous beneficence of God and man's abuse of it. The awful engines of destruction and the explosives of volcanic force are manifestations of God-created energy which, rightly applied, would bring blessings to mankind instead of suffering and death. And the war has revealed, as perhaps nothing else has done, a wondrous capacity in men and women of all classes for faithful service and heroic sacrifice. That, too, has been God-implanted, and were it also God-guided, it would go far to make the brotherhood of man a reality, and establish the kingdom of heaven on earth before another generation passes away.

Without that guidance history must continue to repeat itself, and our civilisation decay like others which have preceded it. Howsoever splendid may be the edifice that is founded on materialism, it is like the house that is built on sand and cannot endure. In God alone is to be found a sure foundation for nations as well as for individuals. "Man, know thyself," was the injunction inscribed on many Egyptian temples of old. Never was there greater need of learning that lesson. For in man there are two selves—the higher and the lower, the God-seeking and the self-seeking, the spiritual and the material, the divine and the human. It is the former which prompts one to do right, which hungers and thirsts after righteousness, which alone can hearken unto God. It is that higher self which man most needs to know, understand and cultivate. With the lower self, whose interests are chiefly centred on the things of sense alone, most of us have a more or less intimate knowledge. Many there are who recognise no other self. Many there are whose acquaintance with the better self and its wondrous powers is vague and shadowy and is felt chiefly as a disturbing element which interferes with the enjoyment of what are commonly called the good things of life. But this awful conflict has awakened multitudes to the discovery of a great need for something which money cannot buy, nor success command, nor fame supply. A great soul-hunger possesses them. It is their higher selves demanding recognition and sustenance, the Christs within seeking God.

THE REVIVAL OF RELIGION.

The leaders of the various religious sects have been overhauling their creeds and doctrines, prayer-books and hymnals and forms of service, and seeking to discover some way by

which they may be made to supply the needs of the time. The most of them mournfully confess that so far they have failed. The great bulk of the people continue indifferent to the claims of religion as presented by churches and chapels. Nine-tenths of them seldom enter a house of worship. And it must be acknowledged that comparatively few have yet found in Spiritualism that for which, blindly for the most part, they are seeking.

The need of a great, world-wide spiritual uplifting is obvious. Otherwise this war will not end wars. No league of nations will long survive the strain of conflicting material aims and interests unless united by spiritual bonds. Observance of the Golden Rule cannot be enforced by treaties or by legislation. To be effective it must be established in the hearts of the people. National selfishness can be eliminated only in so far as the majority of the individuals composing the nation succeed in overcoming it in themselves.

Over the earth, over the sea and under the sea, and even in the very air man has established dominion. And now, from a bleeding, broken-hearted world comes the lesson that all these triumphs and conquests will be but the means of his own undoing unless he establish dominion over himself—unless his material nature be subordinated to his spiritual nature. This can be accomplished only by availing himself of the beneficence of God on the spiritual plane as he has done heretofore chiefly on the material plane. God has indeed provided the means of supplying all the needs of His children. Infinitely the most important of those needs are those which pertain to his spiritual growth and development. For on that, far more than on his progress in art, science and industry, depends his future welfare while still sojourning on the earth. Spiritual help is withheld from none of us who seek it aright. Ministering angels innumerable there are to help us obtain it.

THE WITNESS OF BEAUTY.

By means of irrigation, so I have read, arid deserts have been transformed into the most productive regions on earth. Similarly by the inflow of the divine, regenerating spiritual waters into the heart, barren lives may be so fertilised that they yield joy and serenity and helpfulness and other fruits of the spirit in abundance. For such the world is indeed transformed. Beauty is discerned everywhere. The trees, the winds, the skies, the sunshine and the rain, the flowers and the birds—all have a divine message for the soul. With angel companionship and uplifting thoughts, solitude is never synonymous with loneliness. And these blessings, so immeasurably more precious than the tangible and much coveted "prizes of life," may be obtained on far easier terms. Simply in return for a humble and contrite heart from which the self-seeking self has been evicted and over which the God-seeking self holds sway. Truly

"Tis heaven alone that is given away;
Tis only God may be had for the asking."

No need is there to wait for the advent of some great world-teacher to show us how to prepare ourselves for the days that are coming. Each one of us, in the silence of his own soul, must learn to hearken unto God. Then shall we know of a surety that "whoso hearkeneth unto Me shall dwell safely and shall be quiet from fear of evil."

"THE OCCULTISM IN TENNYSON'S POETRY."

Mr. Samuel Waddington, in his letter under the above heading (page 135), describes the case of a poet who often found himself in a state of trance whilst composing his poetry, and he goes on to say: "His spirit went forth, as it were, on a pilgrimage through the vast and weird wilderness of infinity, through spaces thronged by stellar worlds of wondrous beauty, through regions of unmeasured altitude, or down fathomless abysses of the universe, where, as some allege, dwell the denizens of the beyond." Mr. Waddington proceeds to argue that the visions of a strong imagination afford no proof that the spirit has left the body. This I readily admit, but I fail to see its bearing on the question of Tennyson's psychic powers. The evidence for those powers was furnished in my former letter on the subject, and I will only add that the condition which is known as "out of the body" is one which is not so rare as is commonly supposed, and is fully understood and accepted by advanced students of psychic science.

F. W. PERCIVAL.

1, Chesham-street, S.W. 1.

DR. ELLIS T. POWELL has been elected a Vice-President of the London Spiritualist Alliance, Limited, *vice* the late Vice-Admiral W. Osborne Moore.

"WHAT WILL HEAVEN BE LIKE?"

Under the above heading "The London Signal," the organ of Whitefield's Central Mission, reports in its April issue the second of two noteworthy sermons recently preached in that historic church by Principal E. Griffith-Jones, D.D. He had dealt in the first with one aspect of the heavenly life—"that it will be an embodied state, *i.e.*, not a formless, discarnate mode of existence, but one in which we shall be 'clothed again with a spiritual body' which will be a perfect embodiment of the spirit for the purposes of self-identity, effectiveness and fellowship." As one of the texts for his second discourse he took the statement of Jesus to His disciples, "I go to prepare a place for you," and at once raised the question what was meant by the reference to Heaven as a place. Did this not introduce a too materialistic notion of Heaven?

"Well, no one now thinks of Heaven as situated in the sky, or Hell as somewhere in the bowels of the earth. That belongs to a view of things which has long since been discredited. But . . . we have no reason whatever to think that after death we shall lose all sense of space or time. Why should we? Our whole mental constitution is built up on the principle of space, *i.e.*, the sense of *here* and *there*, of *this* and *that*; and on the principle of *time*, *i.e.*, of *then* and *now*, of *past*, *present*, and *to come*; and if we are to lose these mental categories in the life to come, we shall simply become different beings altogether, and there will be no link of identity or of experience between the two worlds."

But escape from the material body would mean removal of the limitations associated with it.

"We can conceive of a body, as infinitely finer than this body as the ether of space is finer than the crude masses of matter around us—a body which will be able to pass from world to world as swiftly as our thoughts can flit now from star to star; which can be instantly where it desires to be, and to do what it desires to do without the sense of vast distances crossed and tense difficulties overcome; which can possibly act at one and the same moment at points far apart, just as even at this moment wireless messages can be sent simultaneously in fifty different directions with equal efficiency and speed. If, indeed, under present bodily conditions, we can, through the proficiency of science achieved in a very few years, overcome the conditions of space in a way unimaginable to our forefathers of only half a century ago, what difficulty is there in conceiving a future ethereal body which can in a more perfect way do all that thought can do to-day? For then our very powers of mind and soul will doubtless be immeasurably enlarged. Here they are limited by the texture of the brain, which is our only organ of thought: there in an infinitely more delicate and responsive organism who knows what may be possible for us? Here we can only recover the past in the loose and imperfect meshes of memory—fitfully, faintly, dimly—and we can only forecast the future by guess work. There it may be possible so to recover the past that we shall be able to live it over again as vividly as when it was the present, and that in the light of larger knowledge and insight, so that all its meaning may be clearly envisaged; it may be possible in some way unimaginable to project ourselves into the future, so that while living vividly in the present, past and future may enter into it with all their force and meaning. How important then, how vastly important, for us so to live now, that our ideals, strivings, longings, and achievements, such as they are, may be as the noble prologue to a splendid drama, a foretaste of good things that will then come to us in fulness of measure for evermore!"

From this point Dr. Griffith-Jones proceeds to point out that according to the suggestive—though, as he admits, not exhaustive—revelation of the New Testament, the future life will not be a solitary life, that the place prepared will be a place of perfect social relations with all the great and good, and that this implies, first, a social order in which there will be perfect mutual understanding ("we shall know each other, not in the light of our faults and failings, but in the light of our common ideal"); second, "that the best in each will be given in service to others, so that all will be enriched by what each can give"; thirdly, as a corollary, that "the best that is in all will be placed in glad service at the disposal of each"; and lastly, that it will be a society marked by unending progress in all that is good and true and beautiful—progress in the fellowship of God and of His Christ.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Reading Spiritual Mission, £3 3s.; A Friend, £1; Mrs. Luck, 5s.; Mrs. Eyles, 2s.

JOHN RUSKIN, THE APOSTLE OF BEAUTY.

On Thursday, April 25th, in the Hall of the Art Workers' Guild, Mr. W. J. Vanstone introduced to his hearers another noble figure in his gallery of reformers, seers and philosophers—viz., John Ruskin, a man whom he regards as standing pre-eminent among the giants of nineteenth century intellectual life. No mean artist with brush and pencil, there has surely, as Mr. Vanstone said, never been a greater word-painter than Ruskin, while as an art critic he has never been surpassed. The lecturer told of his subject's juvenile precocity—the compositions Ruskin wrote and illustrated at the age of seven, the two-act play he composed when he was ten; of the strict Sabbatarianism of his parents, especially of his mother, which confined the boy's Sunday reading to the Bible and (by his father's special permission) "Robinson Crusoe"; of his filial obedience, which even went to the extent of marrying the lady whom his parents chose for him, a marriage which soon resulted in separation; of the tragedy of the real attachment that came to him later, in which two lives were kept asunder by a mistaken religious idea sincerely held, on the one side, and loyalty to truth on the other; of his championship of and subsequent introduction to Turner; of his generous disposal of the wealth he inherited from his father in schemes of social upliftment. Ruskin, Mr. Vanstone pointed out, taught or tried to teach a new gospel of joy in life—of joy in service, in home life, in human fellowship. To this end he sought to restore the May-day dances for young and old alike; he re-established craftsmanship, with the pride in and love of production. He linked himself up with the Christian Socialists and the Working Men's College in London, where he gave lessons in drawing and encouraged art-training for the workers. The Pre-Raphaelite brotherhood became his *confrères*, and the Guild of Art Workers received his support. A most successful Slade Professor of Art at Oxford, he sought to adapt himself to the needs of the poor, with the one great hope of giving them a sense of beauty in work, life and thought. In a word, he dreamed of establishing a Golden Age, when men would feel life was worth living, a thing of joy for ever.

In the course of his lecture Mr. Vanstone read a letter from a lady friend of Ruskin stating that after a period of doubt and depression he became convinced of the fact of spirit return.

A RECANTATION.

In the March number of the "Metropolitan," a New York illustrated magazine with an immense circulation, there appears immediately below a slashing attack on Spiritualism by Robert Hughes, a letter signed "Henry Ridgeley Evans, Litt.D.," in which the writer says:—

"The 'Metropolitan' for February contains a very interesting article on the mediumistic propaganda at Lily Dale. The writer sends many bouquets in my direction, for which I thank him. He quotes very liberally from my book, 'The Spirit World Unmasked,' published some twenty years ago—one of the pioneer books on mediumistic marvels. Although somewhat sceptical regarding the so-called physical phenomena of Spiritualism, I am in accord with Sir Oliver Lodge, Professor Hyslop, Mr. Hill and other investigators in believing that there are *genuine phenomena* in the line of what are called *psychic phenomena*. I have changed my mind since writing my book owing to new and startling evidence. I should like the readers of the 'Metropolitan' to know that I am not a sceptic as regards spirit phenomena as a whole, only some phases of bogus mediumship in the physical line. But I am not dogmatic regarding the possibility of materialisation, movement of objects without contact, &c."

Dr. Evans concludes by offering to write for the "Metropolitan" an article embodying his experiences.

STUDENTS OF MYSTICISM and symbology will be interested in "The Gnosis of the Light," a translation by the Rev. F. Lamplugh, B.A., of what is regarded by scholars as one of the most abstruse symbolical works in the world—viz., the "Untitled Apocalypse" contained in the Codex Bezae Cantabrigiae, which was brought to England from Upper Egypt by the famous traveller Bruce in 1769 and bequeathed by him to the care of the Bodleian Library, Oxford. Very full explanatory notes are added to assist the general reader in grasping the ideas conveyed by the symbols employed by the old mystical writer. The book has for frontispiece the Gnostic Cross, and is published in a neat cloth cover at 3s. 6d. net (post free 3s. 9d.) by Mr. John M. Watkins, 21, Cecil Court, Charing Cross-road, W.C. 2.

"I HEARD A VOICE."

VIEWS AND COMMENTS.

Mrs. Florence McDonnell, referring to Mr. Arno S. Pearse's recent article in LIGHT (p. 110) on the subject of the book "I Heard a Voice," by "A King's Counsel," writes:—

"The book, after stating that spirits who, when on earth, held the doctrines of the Church of England, now from the unseen world advocate prayers for the intercession of the Virgin Mother, finds a possible explanation in the fact that the spirit visitants who communicated these ideas came from a band who, when on earth, were already inclined to the Romish Church and drifted into circles where the Romish doctrines were rampant. It seems to me, however, that a far more reasonable view is that they were emphasising the spiritual aspect of the 'Virgin Spouse of the Spirit' who brought forth the 'Pure Love'—the Christ—and that the value of prayer and union with God being greatly increased to those free from the earth body, the more perfect conception of the rightful place of Mary as the Divine Feminine is apparent to them."

Another correspondent, "Dramatist," is rather puzzled by the theological colouring of the communications, and Mrs. McDonnell's views may therefore be of interest to him. He is doubtful of the value of the book for propaganda purposes. There are, of course, two points of view. Some persons, we find, are in favour of publishing communications without comment or explanation, leaving psychical students to form their own views and conclusions from a study of the raw material. Others contend that everything intended for public consumption should be carefully prepared and annotated and nothing put forth that is likely to prove perplexing to the uninitiated inquirer. Like Sir Roger de Coverley, we are content to leave the question for the present as one on which "there is a good deal to be said on both sides." So much depends, of course, on the particular class of readers to which a book is addressed.

THE CULTIVATION OF SPIRITUAL POWER.

Mr. Henry Fox writes:—

"I have been reminded by one of your readers that 'the marvellous power contained in the soul of each human being' is 'a power for good, only when all self is eliminated and the inner spiritual power is linked on from each one to the great central force of God. Then you do literally co-operate with Him' and 'it becomes the faith that can remove mountains.'"

"I entirely agree. This seems to me to be the voice of Archdeacon Wilberforce still speaking to us. I hope it may be possible to hold a meeting of all Spiritualists in our new hall to organise a great experiment on these lines."

"Our efforts should be directed not to obtain a crushing victory over our enemies by spiritual forces, but to put ourselves in such close touch with the Divine Ruler of the universe that He may be able to join our wills to His, so that victory when it does come will find us here in England prepared to carry out His will at home and amongst ourselves. Victory for us (or for our enemies) would be the greatest disaster for all of us until both we and our enemies are prepared to make this victory a dedication of ourselves to His will, and not a mere national triumph such as the old Romans celebrated for their own glorification. The great point is this, that we cannot ask for nor expect victory till we become worthy of it."

"We can only be worthy of it when our spirits and our wills are united with the spirit and will of the Great Author and Giver of our existence."

"This involves a surrender of our politics, our prejudices, our creeds and churches, our ideals and intuitions, our hopes and happiness, our civilisation and our inmost selves to the power that worketh in us."

"SOME PRACTICAL HINTS FOR THOSE INVESTIGATING THE PHENOMENA OF SPIRITUALISM," the manual by Dr. W. J. Crawford, reviewed by Dr. Ellis T. Powell on page 141, may be obtained at this office, at the price of 6d., or 7d. post free.

CONCERNING THE WAR.—Miss E. P. Prentice (Sutton) writes: "What you have written concerning the war (p. 129) is most sensible and convincing. Not only is intelligence lacking, but one feels instinctively that had the minds responsible for the control, if not the waging, of the war been charged with the vitality, sincerity and insight that accompany commercial transactions, the conflict would have ceased by now. Carlyle says truly that nothing is granted to men asleep, and England has been spiritually asleep and dreaming. Now comes the great awakening, the bringing humanity into 'tune with the Infinite.' We have reckoned too long without our Host."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Mary Davies. 12th, Dr. Ellis T. Powell.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. H. E. Hunt; 6.30, Mr. E. W. Beard.—I. R.

Church of New Revelation, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. J. Walker. Collection in aid of our Prisoners of War.—M. W.

Camberwell.—Masonic Hall.—11 a.m., Mr. Horace Leaf; 6.30 p.m., Mrs. De Beaurepaire. 12th, 6.30, Mr. E. Meads.

Peckham.—Lausanne Hall.—7, Mrs. Neville. Thursday, 9th, 7.30, Mr. E. W. Oaten, at Central Hall, High-street, on "Where are our Dead Soldiers?"

Brighton Spiritualist Brotherhood.—Old Steine Hall.—Mr. Macbeth Bain: 11.30, healing circle; 7 p.m., address. Tuesday, 7.45, healing circle. Thursday, 7.45, inquirers. Friday, Young People's Guild. May 14th and 15th, visit of Mrs. Johnson, trumpet medium.

Holloway.—11.15, Mr. T. O. Todd; 3, Lyceum, invitation to old and young; 7, Mr. A. H. Sarfas.—R. E.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mrs. Beaumont-Sigall.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Mr. and Mrs. Brownjohn. May 6th, 8 p.m., Mr. E. W. Oaten.

Reading.—Spiritual Mission, 10, Blagrove-street.—11.30 and 6.45, Mrs. Podmore, addresses.—T. W. L.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. E. A. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8.

Lewisham.—The Priory, High-street.—7 p.m., Mr. Horace Leaf. Monday, 7.30, Mrs. Jennie Walker, clairvoyance.

Ealing.—5a, Uxbridge Road.—7 p.m., service. Wednesday, 7.30, in Victoria Hall, Mr. E. W. Oaten (President, N.U.S.). All seats free. Collection. Questions invited.

LONDON SPIRITUALIST ALLIANCE, LTD.,
6, Queen Square, Southampton Row, W.C. 1.

MONDAY, May 6th.—Address by Miss H. A. Dallas, "Early Investigations; Dr. A. R. Wallace; Sir Wm. Crookes; Col. de Rochas."

TUESDAY, May 7th, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, May 9th, at 5 p.m.—Lecture by Mr. W. J. Vaunstone, Ph.D., on "William Morris."

FRIDAY, May 10th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "The Truth about Fairies."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, at 6.30 P.M., Mrs. Mary Davies. MAY 12th, Dr. Ellis T. Powell.

Welcome to all. Admission Free. Collection. Steinway Hall is within two minutes' walk of Solihull's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations.

Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION.

13, Pembroke Place, Bayswater, W.

SUNDAY, MAY 5th.

At 11 a.m. ... MR. ERNEST HUNT.
At 6.30 p.m. ... MR. E. W. BEARD.

WEDNESDAY, MAY 5th, at 7.30 P.M.

MR. EDWIN DREW.

Special Lecture on the Works of Charles Dickens

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

SUNDAY, MAY 5th.

At 11 a.m., Mrs. FAIRBLOUGH SMITH, Service for our Fallen Heroes
At 6.30 p.m., Mrs. FAIRBLOUGH SMITH "Our Spiritual Homes."

Healing Service after the Evening Meeting

Every Wednesday, at 8.30 and 7.30 p.m., Lectures by Mrs. FAIRBLOUGH SMITH at Haxby Road Conservatoire, 8, W. 10.

W. T. STEAD BORDERLAND LIBRARY & BUREAU,
71, Avenue Chambers, Southampton Row, W.C. 1.

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at
77, NEW OXFORD STREET, W.

Thursday, May 9th ... MRS. JENNIE WALKER.

WIMBLEDON SPIRITUALIST MISSION

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 5th.

Evening, 6.30, Service ... MR. ROBERT KING.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Meeting for Members Only.

THE UNION OF LONDON SPIRITUALISTS

will hold their Seventeenth Annual Convention on Thursday, May 16th, at South Place Institute, Finsbury, E.C. (Near Moorgate St. Station).

CHAIRMAN: Mr. George Taylor Gwinn, President of U.L.S.
Morning, 11 a.m.—Mr. Ernest W. Oaten, President of the Spiritualist National Union, will present for discussion a Paper on "The Future of Spiritualism." Soloist: Miss Edith Bolton.

Afternoon, 3 p.m.—Clairvoyance by Mrs. Marriott and Mrs. Neville. Soloist: Miss Lillian Maskell.

Evening—Mass Meeting, 6.30 p.m. Speakers: Mrs. Jennie Walker (from Canada); Mr. E. W. Oaten (President, S.N.U.); Mr. A. T. Connor (Secretary of the London Lyceum District Council).
Soloist: Mr. Eric Godley. Organist: Mr. C. W. Turner.

Admission Free. Collection to Defray Expenses. All Welcome.

Under the auspices of the UNION OF LONDON SPIRITUALISTS, A LANTERN LECTURE on "Spirit Photography" will be delivered by Mr. E. W. Oaten (President of S.N.U.) at South Place Institute, Finsbury, E.C. on Tuesday, May 7th, 1915, at 7.30 p.m.

Pianoforte Recital by Mr. H. M. Field will commence the evening. Soloist: Miss Janet Cooke.

Tickets, 1s each (inclusive of tax), obtainable from all London Societies and the Hon Sec., Mrs. Mary Gordon, 15, Ashworth-road, Maida Vale, W. 9.

ASTROLOGICAL LESSONS by
E. JOSEPHINE PURDOM.

A Course of 13 Lessons for 51 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blackbonny," Tudor Hill, Sutton Coldfield, England.

SECOND-HAND BOOKS FOR SALE

At Office of "Light," 6, Queen Square, Southampton Row, W.C. 1. Post free, cash with order.

"The Natural and Supernatural; or, Man, Physical, Apparitional, and Spiritual." By J. Emory Jones. Very scarce. Cloth, 484 pages, 4s. 10d.—Four Volumes of "Human Nature: A Journal of Zoistic Science, Psychology, Spiritualism, &c." Portraits, &c., including "M. A. Oxon's" "Researches in Spiritualism and Reproductions of Spirit Photographs, also Trans-Corporeal Action of Spirit." Vols. 5 to 11. Very scarce; three in cloth, one vol. in half calf, 21s.—"Planchette, or, The Despair of Science," being a full account of Modern Spiritualism, its Phenomena, and the various theories regarding it. By E. S. Sargent. Cloth, very scarce, 5s. 5d.—"The Near and Heavenly Horizons." By Madame de Gasparin. Cloth, 311 pages, 1s. 9d.—"Health to Date." The Modern Doctor with Newer Methods of Cure, as explained by W. T. Fernie, M.D. Cloth, 477 pages, 4s.—"Atomic Consciousness—Abridgment." By J. Bathurst, philosopher and seer. Cloth, 68 pages, 2s. 6d.—"The Burden of Woman." Compiled by Frank Moni. Cloth, 259 pages, 2s. 6d.—"The Medical Vocabulary." A Concise Explanation of the terms used in Medicine and its Accessory Sciences. By Robert Fowler, M.D. Cloth, 552 pages, 1s. 10d.—"Human Physiology. The Basis of Sanitary and Social Science." By T. L. Nichols, M.D. With 76 illustrations. Cloth, new copy, 6s.—"The Key to Perfect Health and the Successful Application of Psycho-Therapeutics." A Practical Guide. By Arthur Hallam. Cloth, illustrated, 165 pages, 2s. 10d.

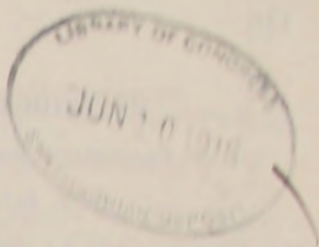
Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing Mondays and Fridays, 2 to 5 p.m.; Wednesdays, 5 to 8 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1915 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 is per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 15, Kedsleigh-gardens, London, N.W. 6 minutes Euston Station, 5 minutes St. Pancras and King's Cross; central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert M. Allen. Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Oryndun.

Mrs. Rose Stanesby, change of address.—62, Regent House, Regent-street, W. 1.

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Gaethe*.

"WHATSOEVER DOETH MARK MANIFEST IS LIGHT."—*Paul*.

No. 1,948.—Vol. XXXVIII. [Registered as] SATURDAY, MAY 11, 1918. [a Newspaper.] PRICE TWOPENCE.

NEW ADDRESS—

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 80 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

Now and again in these columns we touch on the subject of curious coincidences—some so curious that a psychic, or at least a telepathic, explanation seems to be the only one which really explains. The late Sir Francis Burnand noted a very curious happening in connection with the death of his old friend and fellow worker Linley Sambourne. Writing in the "Daily Telegraph" of August 5th, 1910, Sir Francis related that on receipt of the news of his friend's decease he went over to Broadstairs to see Sir William Agnew, and in the conversation which ensued he tried in vain to remember the exact date when Sambourne joined the "Punch" staff. On his return home, Sir Francis entered his dressing-room, preparatory to dinner, and there on the mantelpiece lay an open letter. As it was a rare thing for him to leave open letters lying about he examined it, and found to his intense surprise that it was an old letter from Linley Sambourne carefully answering the very question which had been puzzling him. Here is the letter:—

"18, STAFFORD TERRACE, KENSINGTON, W.

"August, 28th, 1906.

"DEAR FRANK,—We are only to-day back from Ayrshire.

"Mark Lemon died, 1870. I joined the staff (table) in November, 1871. Shirley Brooks had been editor eighteen months."

Writing on myths and mysticism in the current "Quest," the editor, Mr. J. R. S. Mead, says: "I am profoundly convinced that no attempt to explain the urge towards freedom and progress that ever wells up from our deepest nature, and the need and necessity that persistently press upon us from without can really satisfy, which does not regard the spirit in man as a continuing reality, a life that does not cease with the death of the body. Or to put it still more definitely—I believe not only in the immortality of the human spirit, but also in the survival of man's soul, not however, as a single stable form, but as an informing principle that can clothe itself in innumerable forms." Many years ago, in his presidential address to the Society for Psychical Research, Sir William Crookes remarked (we are writing from memory) that "there is no norm of humanity," i.e., that the human being is not necessarily fixed to one standard of physical expression. Other planets may exhibit human intelligence in quite different shapes to that with which we are familiar on earth. Mr. Mead is doubtless right in his views of the variety of soul expression on other planes of life. All the same we imagine there are certain definite types and standards, and that the evolution of mind

and spirit is everywhere so consistent and harmonious that we shall never be shocked or confounded by revolutionary changes from what to us is normal and natural.

* * * *

The subject of psychical or spiritual communications is about the last one in which it is possible to introduce cast-iron theories with any hope of success. It is too fluid a region; the factors are too various and elusive. The learned commentator who rejects the simple explanation of personal intelligence in favour of ideas of the cosmic consciousness or the subliminal mind, is as much at sea as the unlearned observer whose mind has only room for one explanation of everything—"spirit control." The fact is that there is evidence both of unconscious and indirect spirit influence and of direct and purposeful action. The mind of the psychic is subjected to impacts of all kinds from the spirit side, direct and indirect, and the reactions are various and sometimes confusing. It is possible to overshoot the mark in both directions by clinging to a single theory. It is necessary to take a comprehensive view—one which will include the agency of communicating spirits as well as the activities of the subconscious mind, the idea of universal or diffused intelligence in Nature, the vagaries of the dream consciousness in mediums, and even (in the case of supposed physical phenomena) the steam-pipe, the restless mouse and "natural gas." Otherwise we are bound, sooner or later, to arrive at an *impasse*—the impossibility of explaining some phenomenon by any hypothesis except the one which we have unwarrantably rejected. We hear much from critics on the subject of credulity; our own observation is that it is very far from being all on one side. We know none so credulous as the materialist when it is a matter of dealing with supernormal facts. He will swallow any amount of fiction in his anxiety to escape recognition of an unknown possibility.

* * * *

Referring to recent allusions in *LIGHT* to Tennyson's interest in psychic subjects and to the visit paid to the poet by the late Rev. William Stainton Moses, a correspondent finds it difficult to resist the conclusion that "The Ring" shows traces of the influence upon Tennyson's mind of his talks with "M.A. (Oxon.)" Certainly a good deal of the philosophy of Modern Spiritualism is summarised in those lines now so well known to lovers of Tennyson's poetry:—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard across the Voices of the dark.
No sudden heaven, no sudden hell, for man,
But thro' the Will of One who knows and rules—
And utter knowledge is but utter love—
Æonian Evolution, swift or slow,
Thro' all the Spheres—an ever opening height,
An ever lessening earth.

The words have a strangely prophetic sound as we look around us to-day.

"THE SAYINGS OF THE CHILDREN," the book by Lady Glenconner which is reviewed in this issue, can be had from this office, price 5s. 5d. post free.

PSYCHOGRAPHY.

PSYCHIC PHOTOGRAPHY AND ITS POSSIBILITIES.

By F. BARLOW.

May I put in a plea for simplicity of nomenclature by grouping the allied phenomena now going by the various names of psychic photography, spirit photography, skotographs, psychophasms, psychographs, "extras," &c., under the one heading, "Psychography"? This name is usually solely applied to results obtained upon the sensitive plate without the use of a camera, but it certainly appears the best name to use for the whole of the phenomena, since, after all, they are all psychographs (*psychē*, the soul or mind, *graphein*, to write).

The evidence for the genuineness of psychographs is so complete to anyone who has taken the trouble to investigate it, that at first sight it appears strange that so little progress has been made in discovering the means whereby the unseen intelligences are able to record the face, form, writing or whatever else it may be on to the photographic plate.

In attacking this problem, the first impression one gets is that these psychographs are produced by means of the actinic, invisible rays of light. As most photographers are aware, it is the actinic or ultra-violet rays which affect the sensitive salts on the photographic plate. By the action of these rays, followed by the use of developing solution, this silver salt is split up into its two components.

The ultra-violet rays are invisible to the naked eye, but can be rendered visible by certain solid substances, such as fluor-spar, uranium glass, &c., and liquids, such as petroleum, quinine, &c. These substances absorb the very short rays of ultra-violet light and transform them into waves of longer lengths, which become visible to the eye.

It is rather important to remember that these rays will only penetrate certain solids, and that when we talk of protecting the sensitive plate from light we really mean protecting it from the ultra-violet rays. Thus, in those cases where psychographs are obtained in sealed packets and where the plate has never been exposed to ordinary light, it would appear impossible for the image to have been produced by the ordinary actinic rays, since such rays have had no opportunity of attacking the sensitive emulsion on the plate.

Personally, I am of opinion that the great majority of psychographs, if not all, are impressed on the sensitive plate independently of the camera, and this opinion is held by workers who have had very much more experience in these things than myself. The fact, however, that in cases where an ordinary photograph is taken (when sitting for psychographs) the psychograph is usually on one side of the top half of the picture, so as not to obscure the sitter's features, and is also usually the same way up as the sitter, would seem to indicate that the psychograph has been impressed on the plate after it had been placed in the dark slide. Otherwise, it would suggest that the communicating intelligences knew beforehand which way round the plate would be placed in the slide. Of course, in many instances the psychograph is on various parts of the plate, but, generally speaking, I think it will be found that the part selected, for faces at any rate, is on the top half of the plate.

It is, of course, an easy thing to theorise, but after having given much thought to the subject, I am strongly inclined to believe that some such method as follows is employed when impressing the image on to the photographic plate. The picture, which will eventually form the psychograph, is actually built up in the ether, composed of we know not what, and invisible to the naked eye. This picture takes the form of a transparency, and may be compared with an unseen lantern slide placed in front of the plate. Although not material in the ordinary sense of the word, this transparency is very real, and is used by the communicating intelligences to print through on to the plate.

It may be that certain properties are drawn from the medium which form a kind of fluorescent screen. The question is often raised as to why a special medium should be necessary for this phenomenon, and there is little doubt that he must throw off certain rays or vibrations which are employed by the workers on the other side in making these pictures.

This theory of a transparency being placed before the plate solves many difficulties and has much to support it. For example, it often happens that a psychograph on one plate is exactly reproduced (even to the details of the aura surrounding it), on another, but differing in size. "According to the above, this would simply mean that the same transparency had been used in each case and that some sort of invisible enlarger had been employed.

What fascinating problems here present themselves to the student! Research into these questions may well prove productive of wonderful results. X-rays were discovered accident-

ally, but here are rays, whether of light, heat, or electricity, we know not, which may eventually be put even to more practical uses in the service of man than the Röntgen rays. The intelligences on the other side are remarkably reticent on these matters, possibly with a view to stimulating us to discover these things for ourselves. Here and there investigators are at work, and now that this subject is attracting the attention of science we may hope to know more of it in the near future.

Put on your thinking caps, you pioneers! The veriest tyro may be as capable of helping on the investigation as the most highly trained chemist. At any rate, he will have no preconceived notions as to what is possible and what is not possible, and in things psychic it is usually the impossible that happens.

THE DIRECT VOICE: SOME QUESTIONS.

Mr. H. Yardley, who, having visited a circle for the "direct voice," has been greatly impressed by the results, sends us the following questions:—

1. When and where was the first instance of the "direct voice"?
2. How was the use of the trumpet discovered or by whom was it first suggested?
3. What are the indications of the probable evidence of the faculty in, say, any ordinary individual?
4. Has anything resulted from an attempt to obtain the direct voice phenomena otherwise than in darkness?

He also asks, in effect, how it is there are only four or five direct voice mediums to be found to-day.

We will briefly reply to some of Mr. Yardley's questions and leave readers with more experience to supplement our answers:—

There are no new psychic phenomena, so that the "direct voice" may have been heard thousands of years ago. There are, indeed, instances of ancient phenomena which illustrate the point. The trumpet is merely a device (a roll of paper serves almost as well) to concentrate the sounds. We have often heard the voice without any trumpet being used and several times in daylight. As to there being only four or five people who are mediums for this peculiar phase of psychic manifestation, Mr. Yardley suggests a misapprehension quite common amongst observers who have no inside knowledge of the subject. He is limiting his statement to professional exponents. Professional mediumship and public expositions of psychic phenomena form but a small proportion of the total forces at work. There are many mediums in private life of whom the outsider never hears at all, and there are circles at which evidences of the highest grade are presented, but these are not public, and not without excellent reasons the persons concerned do not publish their results or invite the "casual stranger" to be present at their experiments. Where the direct voice has been obtained in these cases it has usually been through the advice and guidance of the unseen operators who are able to detect and pronounce upon the kind and quality of mediumship in the persons forming the circle.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 12TH, 1888.)

Mr. Littler's picture representing a materialisation séance . . . a work of art of great merit intrinsically, is of especial interest to Spiritualists. The picture was accepted by the Hanging Committee of the Royal Academy, but unfortunately was crowded out.

Mr. F. W. H. Myers contributes to the current number of the "Nineteenth Century" a striking article on "The Disenchantment of France," in the course of which he discusses, amongst other matters, the decay of faith, the loss of belief in the cardinal and central doctrines of the Christian religion, and along with that the decline of Christianity, almost without a regret. He has some deeply interesting remarks on the extent to which scientific demonstration of a spiritual part in man may be expected to buttress up this tottering edifice.—Jottings.

CURED BY SHOCK.—A remarkable story is told of a sudden recovery from what was regarded as permanent infirmity. Mr. Levy, of Ely-terrace, Stepney, after serving in the Army, contracted such acute rheumatism that for the past three years he has with difficulty dragged himself along on crutches. Yesterday (April 30th) he had a vision of his daughter, who died when he was in the Army, and on jumping up from his seat he, it is stated, suddenly found his strength restored, and was able to walk normally.—"Daily News."

DEATH AND THE AFTER-LIFE.

A SCIENTIST'S INSPIRING MESSAGE.

In "New Light on Immortality," published in 1908, a copy of which is in the library of the L.S.A., the author, Dr. E. E. Fournier d'Albe, a physicist whose name is well known in scientific circles, concludes an exhaustive examination of the evidence for human survival in the following words:—

"Death, in our view, is a natural process necessitated by the high degree of specialisation of the physical organism, and especially by the permanence and solidity of some of its structures. It is best described as a kind of 'moult.' It is essentially painless, though usually preceded by suffering of some kind. It is credibly described as an extremely pleasurable process in itself, and may have been known as such to some generations of the human race. If such generations ever existed, then extinction is easily accounted for by suicide, and the survival of other tribes who had a greater fear of death, these being the 'fittest' to survive for that reason. The fear of death is a racial instinct making for its terrene prosperity. It has evolved with the evolution of man.

"The intellect may think out this view of the future life to the uttermost limit without much danger of arriving at any insuperable objection. But the heart may also find its peace here. The prospect held out to us is alluring. We need not sorrow for our loved ones. They are passed on to a more subtle joy, a more vivid realisation of their infinite possibilities. They are no longer fettered by the ponderous clay which encompasses and impedes ourselves. They dwell in higher realms, invisible to us as yet, but not far removed, with no impassable gulf between us and them. And when we go to join them, they are nowise debarred from appearing to us at our bedside in the forms we loved, and they may bear those shapes until such time as we ourselves shall have been taught by them to take wing to our more blissful abode. And the sinners of this earth shall not go to a dreary place of punishment. Their suffering will lie in this—that their inmost nature is open to every gaze. Their soul-body assumes unconsciously a shape expressive of their prevailing thoughts, just as our own faces do in the course of years. Thus there is no dissimulation or deception. If even on earth people choose the society that is congenial to them, how much more rapidly will this be accomplished in a world where every thought is made instantly patent and perceptible! Those characters which do not make for the welfare of the community at large will be easily identified and discouraged, until by their own efforts their bearers succeed in bringing themselves more into conformity with their surroundings. Thus we have no need for a hell, nor for torturing devils. Those nightmares of the dark ages disappear before the new light.

"And when we take a cosmic view of the processes of life and death and eternity, what do we find?

"We see an infinitude of worlds like our beloved earth swinging on their way through illimitable space, gathering up stray matter as they go. And from the surface of each planet there arises a gentle mist, a mist of living souls, generated by that wonderful alchemy of life which has its laboratories on the outer skin of the planet. In those laboratories the less highly organised species of matter are trained in the course of untold ages to accommodate themselves in more and more complex organisms, until even the lowliest of material—but sentient—entities rises to become a psychomere and to take its place in the permanent service of a being akin to man. Thus is matter gradually made aware of its higher destinies, and the 'reveille' resounds to the very depths of the earth.

"And that incense of souls which first mingles with the clouds and then transcends them, mounts higher and higher, increasing both in tenuity and in intrinsic worth and power, until it is fit to leave the earth and inhabit the inter-planetary regions. And even then the prospects are infinite, for, as I have shown in 'Two New Worlds,' there is an infinite gradation of densities both within and without, and the infinity of worlds is matched by our infinite destiny.

"And thus we stand, great and free, on this earth of ours, masters of ourselves and our life conditions, with higher and higher calls awaiting us beyond. We stand here fearless and dauntless, not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now, and for ever we may share His eternal bliss."

JENNENS PSYCHO-THERAPEUTIC INSTITUTE.—Miss Jennens and Mrs. Snell (author of "The Ministry of Angels") receive patients for magnetic healing at the above institute, 14, Osney-crescent, Camden-road, N.W. 5, on Tuesdays and Fridays, from 3.30 to 6.30. On Tuesdays the treatment is free.

THE MILITARY VALUE OF SPIRITUALISM.

BY SIR ARTHUR CONAN DOYLE.

This question of military value is one which has not been sufficiently dwelt upon. When a man is convinced, not as a matter of faith but as a matter of personal knowledge, that death is the door which leads to a very homely and happy life with the same individuality, the same body, save for some improvement, similar surroundings and similar pleasures, save that they are more intense and more refined, it is obvious that his fear of death is lessened and his military value as well as his personal peace of mind increased.

As an illustration, I quote an extract from the letter of a fine young soldier whom I had the opportunity of influencing. He says: "Those few short hours of conversation with you have altogether altered my feelings with regard to death. The description of life over there impressed me and pleased me immensely. It takes all the horror away from being killed, and almost makes one wonder whether it is worth worrying about anything so long as one does one's job to the best of one's ability. I feel now that I can go into the line and stick it ever so much better than I could before. It seems so tangible—so natural."

This letter only came two days ago, and the writer is already in the line, testing the results of his knowledge.

In that interesting and valuable book, "Do Thoughts Perish?" (a book which must have been in the press at the same instant as "Raymond," and which confirms Sir Oliver upon many points) the deceased subaltern writes: "If the chaps on the front could realise—which they can't, I know—but if they could see the wonderful and miraculous change which comes in a moment to them, there would be no apprehension of death, but they would leap into this life, possibly before their task was over. That is what makes me hesitate to say more. For to me it seems that if they could see through the dividing line, they wouldn't waver, but would jump for it, which would be wrong; for they have got to do their job first, and do it well all the time, if they want to find themselves in the right place over here."

It seems to me that if some attempt were made to place the results of modern psychical research before our fighting men—handling the various sectarian views which they may hold as tenderly as is consistent with truth—great good might come of it.

THE WHITE BIRD OF THE OXENHAMS.

Referring to the paragraph quoted under the heading "A Generation Ago" in *LIGHT* of the 27th ult., Mr. Edgar F. Briggs (Weybridge) kindly sends us the following interesting extract from a MS. which he examined in the British Museum some time ago when making some researches into the history of his own family, who are allied to the Oxenham:—

"In Mr. Howell's letters, July, 1632, he says that he saw in a stone-cutter's shop in Fleet-street a huge marble with a large inscription upon it, which was thus to his best remembrance, p. 232:

"Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanished.

"Here lies also Mary Oxenham, the sister of the said John, who died the next day; and the same apparition was seen in the room."

"Then another sister is spoken of, and then [the inscription runs]:

"Here lies hard by James Oxenham, the son of the said John, who died a child in his cradle a little after; and such a bird was seen flutt'ring about his head a little before he expired, which vanish'd afterwards."

"At the bottom of the stone is this:

"Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since; when such a bird with a white breast was seen about the bed before her death."

"To all these there be divers witnesses both squires and Ladys whose names are engraved upon the stone; this stone is to be sent to a Town hard by Exeter, where this happen'd."

Mr. Briggs draws attention to the fact that the bird is not referred to in these epitaphs as white, but as having a white breast.

Will any readers who are willing to assist new inquirers kindly send us their names and addresses, which will be used with discretion as regards any introductions that may be made?

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s.; Associates, 10s. 6d.
For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE HEART OF THE CHILD.

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—LONGFELLOW ("Children").

"Days of childhood . . . those were the days of greatest wonder, greatest simplicity and most vigorous imagination."—ROSKIN ("Stones of Venice").

There are books whose defects of grace and dignity are barely atoned for by their humanness, but to the deep human appeal of "The Sayings of the Children," by Lady Glenconner, now in its second edition,* is added a high degree of literary craftsmanship, lending point to the humour, which is abundant, and a rare delicacy to those pathetic passages which tell of intimate affections and a tragic sorrow. It is a book which, with its deft description of the quaint fancies of childhood, would have gladdened the heart of R. L. Stevenson, who in his "Child's Garden of Verse" shows how closely he could enter into the minds and fancies of the little folk. How he would have chuckled over this:—

"It was Two who said, before going on a visit, that he would be as well-behaved as possible, but he might have to laugh if there should be any funny-faced furniture in the room.

"Five called a waterfall a tumble storm; and once when he was asked what he was doing, as he bent with busy hands over his garden, he answered, 'Rousing the bulbs up.'"

"When he and his mother were setting out for a walk in London, the dog rushed hither and thither in uncontrolled joy, to his own peril among the traffic, and Five said, 'You know, when Roly rushes about like that, it isn't all silliness; he can't quite help it. It's his happy inside that makes him do it.'"

The children, it should be explained, are denoted by numbers—a pretty impersonal touch, although their identities are indicated more directly by charming portraits.

Of Five it is told that "he says we all have 'our lands' to go to when we sleep." . . . "I went to my land last night," he will say; "it was beautiful." In Five's "land" there are no prisons. "People's feelings are their prisons." They are in prison "when they hate what they've done wrong." In Five's dream country, too, "each one has for his surroundings that which he most affects. 'The birds trust you, and show you their nests. Your clothes are part of you there. They grow on you, so that you never have to change. You eat fruit there, and yet nothing is destroyed. You do not destroy a fruit by eating it, because "its life" makes another fruit just where you picked it.'" In short, Five reported that in the mysterious country which he visited nightly it is only the "shapes" of things which can be destroyed.

Deliciously quaint was the speech of Two at his birthday party when, in white frock and crimson sash, he was lifted on to the table to address the guests.

"I am very glad to see you here, ladies and gentlemen, and I hope you will all eat my birthday cake with savage gusto!"

Here was the infant Macanlay again, but with humour added to the child's whimsical choice of words. Baby Macanlay used the language of a venerable sage; but he was always very serious.

"Two was clairvoyant for a certain period, till six or seven years of age. 'Who's that?' he would say, pointing apparently to vacancy; and once, 'Who's that man laughing there—that man smiling at me? It's a soldier.'" His parents thought they could identify the man in the former owner of the house—an officer who had been killed

in the Chitral Expedition a year or so before. On another occasion Two saw an angel. He was asked what he had been saying to the visitant:

"I was saying 'Speak to me, speak to me'—he held out both arms imploringly—but it just smiled."

At the age of seven he came delightedly on "La Belle Dame Sans Mercy," one of the most beautiful elfin poems of Keats, and with a child's clarity of vision discerned its fairy-like quality at once.

"O what can ail thee, Knight-at-arms,
Alone and palely loitering?
The sedge is withered from the lake
And no birds sing."

The child instantaneously saw the true quality of that which many older students of poetry can appreciate only after long training in the mystery of song.

Of Four we learn that "he was clairaudient in childhood."

"Who was that talking to me? Someone was telling me new prayers last night."

"What did they tell you?"

"Showers of love for Jesus' sake,
Angels round me.
Bless the sheep and lambs I pass
On the road so near.
Showers of love for Jesus' sake,
Hoops of light about their heads,
Showers of love."

"What made you think of the sheep and the lambs?"

"The angel told me about them."

"A little later he said: 'You know, I see them quite plain—the angels—when they come in the night. They look like red fire. And I always know them. I know them by their little eye of golden.'"

Four had no fear of angels or spirits. But ghosts! Three had told him that "ghosts are hobble-oo things with white heads and . . . skairts . . ." How well we know that distinction without a difference amongst children of older growth—angels, "aureoled saints," "blessed spirits," "spooks" and "boggles," all "according to the taste and fancy" of the seer.

In these dreary days we cannot afford to let any gleam of humour escape us. Let us close these scanty gleanings from a granary of delightful memories with two examples of the unconscious drollery of the child mind.

The mother, with a child kneeling by her, was in church joining in the responses to the Litany: "Three Persons and one God, have mercy upon us miserable sinners."

"What," came a penetrating whisper from the child, "three persons at one go?"

Explaining in church, however, is at best an ear-tickling business; generally very little is achieved. On this occasion the right impression had by no means been conveyed. In short, on reaching home it was found that the words had been finally understood as "Three persons and one goat."

We who recall some other comical infantile perversions of sacred lines can easily believe the tale.

Finally, there is the story of Two, who recounted a vision of God, and was in tears because when the vision came he had thrown away a jujube which he was enjoying.

"His mother, perplexed, said, 'What did you do that for, I wonder?'

"Because I wasn't worthy of it.' The words were lost in a tangle of sobs. 'I felt I wanted to throw it away, but now God's gone—and I haven't got my . . . jujube . . .'"

Sir James Barrie, in a charming bit of audacious conceit, suggested that God must have smiled sometimes at the quaint sayings of "Margaret Ogilvie." If there is ever "joy in heaven," it is surely tinged sometimes with loving amusement over the sweet drolleries of childhood, something of that nature "which yet remembers what was so fugitive," that which is

"Most worthy to be blest,
Delight and liberty the simple creed,
Of childhood, whether busy or at rest."

*R. H. Blackwell, Oxford, 5s. net.

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

OF IMPORTANCE TO SENSITIVES.

We have gone so thoroughly into the general aspects of this question in the past that, complicated though the position may be, no one with any knowledge of the matter will accuse us of wishing to defend or condone the misuse of psychical powers. And it is unnecessary to say that we have every reason to condemn in the strongest way the practices of those who seek to impose on the credulous portion of the public by laying claim to supernatural powers which they do not possess.

We propose to address ourselves to the legal aspects of the matter. We have said before that it is really difficult to know what we are to understand by "fortune-telling." Judging by the various decisions it would seem that the very moment a psychic delineator makes the smallest reference to future happenings the mischief is done. It might be a question of the Lord Chief Justice testing the powers of prevision of some famous medium of the Society for Psychical Research or merely Second Lieutenant Harry Golightly getting a description of his future wife from Mme. Demi-mondaine, of Old Bond-street. In either case it is a matter of *reading the future* (or professing to read it) by occult powers (or alleged occult powers). The only difference is in the circumstances, not in the act. It is "fortune-telling" in either case. Such is the absurdity to which current readings of an Act of Parliament, passed when Psychic Science was unknown, have committed our legislators.

The fact is that we are without any clear and authoritative definition of the term "fortune-telling," no line of demarcation being drawn by the law between fortune-telling as popularly understood, or as contemplated by the Vagrancy Act, and genuine psychic delineations. And the term "psychic," as we know from a study of the extent to which influences from the higher world enter into human affairs, has a very wide application. The clergy, for example, are understood to be, and in many cases actually are, the recipients of inspiration from the unseen world. Do they not predict or delineate the future of those in their spiritual charge? Further, do they not "profess or pretend" to be able to do so, not as the doctor or the lawyer would forecast the fate of a patient or the result of a lawsuit, by inductive methods, but actually by an occult process? If this is not the case, then how vain are the teachings of the Church! We ourselves believe those teachings to be in essence founded on scientifically attested realities and on records for the validity of which we are the strongest champions, holding that the Scriptural accounts of prophecy, visions, spirit ministry and miracles are confirmed by present-day experience.

And now what is the legal position? We have said that we are without any authoritative definition. The recent prosecutions merely illustrate the general line of action followed by magistrates sitting at Petty or Quarter Sessions in regard to psychic cases. They are uncontrolled by any dictum from the highest legal authorities as to what precisely constitutes the offence known as fortune-telling. How can such a definition be obtained? A person convicted of fortune-telling by a magistrate has a right of appeal to more magistrates at Quarter Sessions, which is in effect a re-hearing of the case, or in the alternative he may appeal direct to the Divisional Court of the King's Bench, but in that case *only on a point of law* by way of a special case stated. He has the same remedy if he appeals to Quarter Sessions and his appeal is dismissed. Appeal, however, to the King's Bench, whether direct from the Police Court or from Quarter Sessions, lies, as we have said, only on a point of law and not on a question of fact. On the face of it, there seems to be no remedy but an amendment of the law, so that it shall define what in reality is the offence aimed at to-day, when the circumstances which gave rise to the particular section of the Vagrancy Act under which these charges are framed have changed so radically. This is what the movement initiated by the Spiritualists' National Union has in view, and anything short of this can have no complete efficacy. For it should be understood that a person charged with fortune-telling under the Vagrancy Act has no right to a trial by jury, and is thus debarred from the privilege accorded to persons charged with more serious offences; and as the magistrates usually base their decisions on what they accept as facts, and avoid points of law, the adjudged person is generally unable to bring his case in its entirety before the High Court. The real question is, in what circumstances is prediction of the future to be regarded as an offence not merely against the law but against public morals and public policy?

Until that question is settled genuine possessors of psychic faculty should be under the protection of some society or institution of recognised standing which could give them a

serious status, and possibly provide them with certificates of fitness. And until that can be arranged there seems to be nothing for it but for them carefully to abstain from any form of prediction in the presence of persons of whose good intentions they are doubtful. Even to prophesy that a sick person will get well, or that it will be a fine day next Wednesday, would probably be held to be fortune-telling if the statements were in any way associated with psychic methods.

Lastly, psychics must not assume from the result of a recent case that it is absolutely necessary in order to maintain a charge of fortune-telling that the offence shall have been committed in the presence of two persons besides the psychic. That would be a delusion. There are certain crimes in which corroboration is necessary, but offences under the Vagrancy Act do not belong to that category.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

Again we give a full list to date of the subscriptions received for this fund, for which the donors have the hearty thanks of the L.S.A. Council and LIGHT.

	£	s.	d.
X.	250	0	0
Mrs. Marshall	100	0	0
M. Nissen (Copenhagen)—in memory of Vice-Admiral Moore	50	0	0
In Memory of Edmund Dawson Rogers	25	0	0
In Memory of John Page Hopps (S.A.M.)	25	0	0
In Memory of Helen Withall	25	0	0
In Memory of Ethel D. Hawes	25	0	0
H. Irving Bell	25	0	0
Sir A. Conan Doyle	20	0	0
G. F. T.	20	0	0
R. A. B.	10	10	0
In Memory of Harold Ryley Ingersoll	10	10	0
The Late Vice-Admiral W. Osborne Moore	10	0	0
Captain E. Lyall	10	0	0
F. Heslop	10	0	0
Miss E. F. Pearson	5	5	0
In Loving Memory of my son, Vivian Fredk. White	5	5	0
In Memory of Hubert Weeden	5	5	0
H. W. Southey	5	5	0
Colonel Macdonald	5	0	0
D. F. Tuffill	5	0	0
Miss E. Morgan	5	0	0
A Well-Wisher	5	0	0
Mrs. Bellingham	4	0	0
R. Wilkinson	3	3	0
In Memory of Arthur Holden (presented by his daughter)	3	3	0
Mrs. Kelway Bamber	3	3	0
To the Memory of S.C.W.	3	3	0
H. L. Johnson	2	2	0
Mrs. Humphrey Bor	2	2	0
W. E. Benton	2	2	0
Major Roache	2	2	0
E. O. E. S. (in Memory of Martin Ross)	1	1	0
Mr. and Mrs. Peters	1	1	0
Mrs. Uhlin	1	1	0
In Memory of Prof. and Mme. Cassal	1	1	0
In Memory of Captain P. F. Keating	1	1	0
In Memory of Bonny	1	1	0
In Memory of Raoul Boustead	1	1	0
In Memory of Lieut. Atheling Boustead	1	1	0
S. B. B.	1	1	0
Mrs. M. A. Hawkins	1	1	0
In Memory of Arthur Holden	1	1	0
M. P.	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin	1	0	0
Mrs. C. Phillips	1	0	0
Mrs. Heaton	1	0	0
Mrs. Scarlett	1	0	0
Mrs. Round	1	0	0
Dr. J. C. Round	1	0	0
Mrs. Morley Troughton	1	0	0
In Memory of Rev. Arthur Chambers	1	0	0
S. J.	0	15	0
Mrs. Puckle	0	10	6

DR. ELLIS T. POWELL will give an address to-morrow (Sunday) at 6.30 p.m. at Steinway Hall, Lower Seymour-street, W. 1, on "The Science of the Other Side: Prospect and Retrospect."

PSYCHOGRAPHY.

PSYCHIC PHOTOGRAPHY AND ITS POSSIBILITIES.

By F. BARLOW.

May I put in a plea for simplicity of nomenclature by grouping the allied phenomena now going by the various names of psychic photography, spirit photography, skotographs, psychophasms, psychographs, "extras," &c., under the one heading, "Psychography"? This name is usually solely applied to results obtained upon the sensitive plate without the use of a camera, but it certainly appears the best name to use for the whole of the phenomena, since, after all, they are all psychographs (*psychē*, the soul or mind, *graphein*, to write).

The evidence for the genuineness of psychographs is so complete to anyone who has taken the trouble to investigate it, that at first sight it appears strange that so little progress has been made in discovering the means whereby the unseen intelligences are able to record the face, form, writing or whatever else it may be on to the photographic plate.

In attacking this problem, the first impression one gets is that these psychographs are produced by means of the actinic, invisible rays of light. As most photographers are aware, it is the actinic or ultra-violet rays which affect the sensitive salts on the photographic plate. By the action of these rays, followed by the use of developing solution, this silver salt is split up into its two components.

The ultra-violet rays are invisible to the naked eye, but can be rendered visible by certain solid substances, such as fluor-spar, uranium glass, &c., and liquids, such as petroleum, quinine, &c. These substances absorb the very short rays of ultra-violet light and transform them into waves of longer lengths, which become visible to the eye.

It is rather important to remember that these rays will only penetrate certain solids, and that when we talk of protecting the sensitive plate from light we really mean protecting it from the ultra-violet rays. Thus, in those cases where psychographs are obtained in sealed packets and where the plate has never been exposed to ordinary light, it would appear impossible for the image to have been produced by the ordinary actinic rays, since such rays have had no opportunity of attacking the sensitive emulsion on the plate.

Personally, I am of opinion that the great majority of psychographs, if not all, are impressed on the sensitive plate independently of the camera, and this opinion is held by workers who have had very much more experience in these things than myself. The fact, however, that in cases where an ordinary photograph is taken (when sitting for psychographs) the psychograph is usually on one side of the top half of the picture, so as not to obscure the sitter's features, and is also usually the same way up as the sitter, would seem to indicate that the psychograph has been impressed on the plate after it had been placed in the dark slide. Otherwise, it would suggest that the communicating intelligences knew beforehand which way round the plate would be placed in the slide. Of course, in many instances the psychograph is on various parts of the plate, but, generally speaking, I think it will be found that the part selected, for faces at any rate, is on the top half of the plate.

It is, of course, an easy thing to theorise, but after having given much thought to the subject, I am strongly inclined to believe that some such method as follows is employed when impressing the image on to the photographic plate. The picture, which will eventually form the psychograph, is actually built up in the ether, composed of we know not what, and invisible to the naked eye. This picture takes the form of a transparency, and may be compared with an unseen lantern slide placed in front of the plate. Although not material in the ordinary sense of the word, this transparency is very real, and is used by the communicating intelligences to print through on to the plate.

It may be that certain properties are drawn from the medium which form a kind of fluorescent screen. The question is often raised as to why a special medium should be necessary for this phenomenon, and there is little doubt that he must throw off certain rays or vibrations which are employed by the workers on the other side in making these pictures.

This theory of a transparency being placed before the plate solves many difficulties and has much to support it. For example, it often happens that a psychograph on one plate is exactly reproduced (even to the details of the aura surrounding it), on another, but differing in size. According to the above, this would simply mean that the same transparency had been used in each case and that some sort of invisible enlarger had been employed.

What fascinating problems here present themselves to the student! Research into these questions may well prove productive of wonderful results. X-rays were discovered accident-

ally, but here are rays, whether of light, heat, or electricity, we know not, which may eventually be put even to more practical uses in the service of man than the Rontgen rays. The intelligences on the other side are remarkably reticent on these matters, possibly with a view to stimulating us to discover these things for ourselves. Here and there investigators are at work, and now that this subject is attracting the attention of science we may hope to know more of it in the near future.

Put on your thinking caps, you pioneers! The veriest tyro may be as capable of helping on the investigation as the most highly trained chemist. At any rate, he will have no preconceived notions as to what is possible and what is not possible, and in things psychic it is usually the impossible that happens.

THE DIRECT VOICE: SOME QUESTIONS.

Mr. H. Yardley, who, having visited a circle for the "direct voice," has been greatly impressed by the results, sends us the following questions:—

1. When and where was the first instance of the "direct voice"?
2. How was the use of the trumpet discovered or by whom was it first suggested?
3. What are the indications of the probable evidence of the faculty in, say, any ordinary individual?
4. Has anything resulted from an attempt to obtain the direct voice phenomena otherwise than in darkness?

He also asks, in effect, how it is there are only four or five direct voice mediums to be found to-day.

We will briefly reply to some of Mr. Yardley's questions and leave readers with more experience to supplement our answers:—

There are no new psychic phenomena, so that the "direct voice" may have been heard thousands of years ago. There are, indeed, instances of ancient phenomena which illustrate the point. The trumpet is merely a device (a roll of paper serves almost as well) to concentrate the sounds. We have often heard the voice without any trumpet being used and several times in daylight. As to there being only four or five people who are mediums for this peculiar phase of psychic manifestation, Mr. Yardley suggests a misapprehension quite common amongst observers who have no inside knowledge of the subject. He is limiting his statement to professional exponents. Professional mediumship and public expositions of psychic phenomena form but a small proportion of the total forces at work. There are many mediums in private life of whom the outsider never hears at all, and there are circles at which evidences of the highest grade are presented, but these are not public, and not without excellent reasons the persons concerned do not publish their results or invite the "casual stranger" to be present at their experiments. Where the direct voice has been obtained in these cases it has usually been through the advice and guidance of the unseen operators who are able to detect and pronounce upon the kind and quality of mediumship in the persons forming the circle.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 12TH, 1888.)

Mr. Littler's picture representing a materialisation séance . . . a work of art of great merit intrinsically, is of especial interest to Spiritualists. The picture was accepted by the Hanging Committee of the Royal Academy, but unfortunately was crowded out.

Mr. F. W. H. Myers contributes to the current number of the "Nineteenth Century" a striking article on "The Disenchantment of France," in the course of which he discusses, amongst other matters, the decay of faith, the loss of belief in the cardinal and central doctrines of the Christian religion, and along with that the decline of Christianity, almost without a regret. He has some deeply interesting remarks on the extent to which scientific demonstration of a spiritual part in man may be expected to buttress up this tottering edifice.—Jottings.

CURED BY SHOCK.—A remarkable story is told of a sudden recovery from what was regarded as permanent infirmity. Mr. Levy, of Ely-terrace, Stepney, after serving in the Army, contracted such acute rheumatism that for the past three years he has with difficulty dragged himself along on crutches. Yesterday [April 30th] he had a vision of his daughter, who died when he was in the Army, and on jumping up from his seat he, it is stated, suddenly found his strength restored, and was able to walk normally.—"Daily News."

DEATH AND THE AFTER-LIFE.

A SCIENTIST'S INSPIRING MESSAGE.

In "New Light on Immortality," published in 1908, a copy of which is in the library of the L.S.A., the author, Dr. E. E. Fournier d'Albe, a physicist whose name is well known in scientific circles, concludes an exhaustive examination of the evidence for human survival in the following words:—

"Death, in our view, is a natural process necessitated by the high degree of specialisation of the physical organism, and especially by the permanence and solidity of some of its structures. It is best described as a kind of 'moult.' It is essentially painless, though usually preceded by suffering of some kind. It is credibly described as an extremely pleasurable process in itself, and may have been known as such to some generations of the human race. If such generations ever existed, then extinction is easily accounted for by suicide, and the survival of other tribes who had a greater fear of death, these being the "fittest" to survive for that reason. The fear of death is a racial instinct making for its terrene prosperity. It has evolved with the evolution of man.

"The intellect may think out this view of the future life to the uttermost limit without much danger of arriving at any insuperable objection. But the heart may also find its peace here. The prospect held out to us is alluring. We need not sorrow for our loved ones. They are passed on to a more subtle joy, a more vivid realisation of their infinite possibilities. They are no longer fettered by the ponderous clay which encompasses and impedes ourselves. They dwell in higher realms, invisible to us as yet, but not far removed, with no impassable gulf between us and them. And when we go to join them, they are nowise debarred from appearing to us at our bedside in the forms we loved, and they may bear those shapes until such time as we ourselves shall have been taught by them to take wing to our more blissful abode. And the sinners of this earth shall not go to a dreary place of punishment. Their suffering will lie in this—that their inmost nature is open to every gaze. Their soul-body assumes unconsciously a shape expressive of their prevailing thoughts, just as our own faces do in the course of years. Thus there is no dissimulation or deception. If even on earth people choose the society that is congenial to them, how much more rapidly will this be accomplished in a world where every thought is made instantly patent and perceptible! Those characters which do not make for the welfare of the community at large will be easily identified and discouraged, until by their own efforts their bearers succeed in bringing themselves more into conformity with their surroundings. Thus we have no need for a hell, nor for torturing devils. Those nightmares of the dark ages disappear before the new light.

"And when we take a cosmic view of the processes of life and death and eternity, what do we find?

"We see an infinitude of worlds like our beloved earth swinging on their way through illimitable space, gathering up stray matter as they go. And from the surface of each planet there arises a gentle mist, a mist of living souls, generated by that wonderful alchemy of life which has its laboratories on the outer skin of the planet. In those laboratories the less highly organised species of matter are trained in the course of untold ages to accommodate themselves in more and more complex organisms, until even the lowliest of material—but sentient—entities rises to become a psychomere and to take its place in the permanent service of a being akin to man. Thus is matter gradually made aware of its higher destinies, and the 'reveille' resounds to the very depths of the earth.

"And that incense of souls which first mingles with the clouds and then transcends them, mounts higher and higher, increasing both in tenuity and in intrinsic worth and power, until it is fit to leave the earth and inhabit the interplanetary regions. And even then the prospects are infinite, for, as I have shown in 'Two New Worlds,' there is an infinite gradation of densities both within and without, and the infinity of worlds is matched by our infinite destiny.

"And thus we stand, great and free, on this earth of ours, masters of ourselves and our life conditions, with higher and higher calls awaiting us beyond. We stand here fearless and dauntless, not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now, and for ever we may share His eternal bliss."

JENNENS PSYCHO-THERAPEUTIC INSTITUTE.—Miss Jennens and Mrs. Snell (author of "The Ministry of Angels") receive patients for magnetic healing at the above institute, 14, Osney-crescent, Camden-road, N.W. 5, on Tuesdays and Fridays, from 3.30 to 6.30. On Tuesdays the treatment is free.

THE MILITARY VALUE OF SPIRITUALISM.

BY SIR ARTHUR CONAN DOYLE.

This question of military value is one which has not been sufficiently dwelt upon. When a man is convinced, not as a matter of faith but as a matter of personal knowledge, that death is the door which leads to a very homely and happy life with the same individuality, the same body, save for some improvement, similar surroundings and similar pleasures, save that they are more intense and more refined, it is obvious that his fear of death is lessened and his military value as well as his personal peace of mind increased.

As an illustration, I quote an extract from the letter of a fine young soldier whom I had the opportunity of influencing. He says: "Those few short hours of conversation with you have altogether altered my feelings with regard to death. The description of life over there impressed me and pleased me immensely. It takes all the horror away from being killed, and almost makes one wonder whether it is worth worrying about anything so long as one does one's job to the best of one's ability. I feel now that I can go into the line and stick it ever so much better than I could before. It seems so tangible—so natural."

This letter only came two days ago, and the writer is already in the line, testing the results of his knowledge.

In that interesting and valuable book, "Do Thoughts Perish?" (a book which must have been in the press at the same instant as "Raymond," and which confirms Sir Oliver upon many points) the deceased subaltern writes: "If the chaps on the front could realise—which they can't, I know—but if they *could* see the wonderful and miraculous change which comes in a moment to them, there would be no apprehension of death, but they would leap into this life, possibly before their task was over. That is what makes me hesitate to say more. For to me it seems that if they could see through the dividing line, they wouldn't waver, but would jump for it, which would be wrong; for they have got to do their job first, and do it well all the time, if they want to find themselves in the right place over here."

It seems to me that if some attempt were made to place the results of modern psychical research before our fighting men—handling the various sectarian views which they may hold as tenderly as is consistent with truth—great good might come of it.

THE WHITE BIRD OF THE OXENHAMS.

Referring to the paragraph quoted under the heading "A Generation Ago" in *LIGHT* of the 27th ult., Mr. Edgar F. Briggs (Weybridge) kindly sends us the following interesting extract from a MS. which he examined in the British Museum some time ago when making some researches into the history of his own family, who are allied to the Oxenham:—

"In Mr. Howell's letters, July, 1632, he says that he saw in a stone-cutter's shop in Fleet-street a huge marble with a large inscription upon it, which was thus to his best remembrance, p. 232:

"Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanished.

"Here lies also Mary Oxenham, the sister of the said John, who died the next day; and the same apparition was seen in the room."

"Then another sister is spoken of, and then [the inscription runs]:

"Here lies hard by James Oxenham, the son of the said John, who died a child in his cradle a little after; and such a bird was seen flutt'ring about his head a little before he expired, which vanish'd afterwards."

"At the bottom of the stone is this:

"Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since; when such a bird with a white breast was seen about the bed before her death."

"To all these there be divers witnesses both squires and Ladys whose names are engraved upon the stone; this stone is to be sent to a Town hard by Exeter, where this happen'd."

Mr. Briggs draws attention to the fact that the bird is not referred to in these epitaphs as white, but as having a white breast.

WILL any readers who are willing to assist new inquirers kindly send us their names and addresses, which will be used with discretion as regards any introductions that may be made?

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s.; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE HEART OF THE CHILD.

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—LONGFELLOW ("Children").

"Days of childhood . . . those were the days of greatest wonder, greatest simplicity and most vigorous imagination."—RUSKIN ("Stones of Venice").

There are books whose defects of grace and dignity are barely atoned for by their humanness, but to the deep human appeal of "The Sayings of the Children," by Lady Glenconner, now in its second edition,* is added a high degree of literary craftsmanship, lending point to the humour, which is abundant, and a rare delicacy to those pathetic passages which tell of intimate affections and a tragic sorrow. It is a book which, with its deft description of the quaint fancies of childhood, would have gladdened the heart of R. L. Stevenson, who in his "Child's Garden of Verse" shows how closely he could enter into the minds and fancies of the little folk. How he would have chuckled over this:—

"It was Two who said, before going on a visit, that he would be as well-behaved as possible, but he might have to laugh if there should be any funny-faced furniture in the room."

"Five called a waterfall a tumble storm; and once when he was asked what he was doing, as he bent with busy hands over his garden, he answered, 'Rousing the bulbs up.'"

"When he and his mother were setting out for a walk in London, the dog rushed hither and thither in uncontrolled joy, to his own peril among the traffic, and Five said, 'You know, when Roly rushes about like that, it isn't all silliness; he can't quite help it. It's his happy inside that makes him do it.'"

The children, it should be explained, are denoted by numbers—a pretty impersonal touch, although their identities are indicated more directly by charming portraits.

Of Five it is told that "he says we all have 'our lands' to go to when we sleep." . . . "I went to my land last night," he will say; "it was beautiful." In Five's "land" there are no prisons. "People's feelings are their prisons." They are in prison "when they hate what they've done wrong." In Five's dream country, too, "each one has for his surroundings that which he most affects. 'The birds trust you, and show you their nests. Your clothes are part of you there. They grow on you, so that you never have to change. You eat fruit there, and yet nothing is destroyed. You do not destroy a fruit by eating it, because "its life" makes another fruit just where you picked it.'" In short, Five reported that in the mysterious country which he visited nightly it is only the "shapes" of things which can be destroyed.

Deliciously quaint was the speech of Two at his birthday party when, in white frock and crimson sash, he was lifted on to the table to address the guests.

"I am very glad to see you here, ladies and gentlemen, and I hope you will all eat my birthday cake with savage gusto!"

Here was the infant Macaulay again, but with humour added to the child's whimsical choice of words. Baby Macaulay used the language of a venerable sage; but he was always very serious.

"Two was clairvoyant for a certain period, till six or seven years of age. 'Who's that?' he would say, pointing apparently to vacancy; and once, 'Who's that man laughing there—that man smiling at me? It's a soldier.'" His parents thought they could identify the man in the former owner of the house—an officer who had been killed

in the Chitral Expedition a year or so before. On another occasion Two saw an angel. He was asked what he had been saying to the visitant:

"I was saying 'Speak to me, speak to me'—he held out both arms imploringly—but it just smiled."

At the age of seven he came delightedly on "La Belle Dame Sans Mercy," one of the most beautiful elfin poems of Keats, and with a child's clarity of vision discerned its fairy-like quality at once.

"O what can ail thee, Knight-at-arms,
Alone and palely loitering?
The sedge is withered from the lake
And no birds sing."

The child instantaneously saw the true quality of that which many older students of poetry can appreciate only after long training in the mystery of song.

Of Four we learn that "he was clairaudient in childhood."

"Who was that talking to me? Someone was telling me new prayers last night."

"What did they tell you?"

"Showers of love for Jesus' sake,
Angels round me.

Bless the sheep and lambs I pass
On the road so near.

Showers of love for Jesus' sake,
Hoops of light about their heads,
Showers of love."

"What made you think of the sheep and the lambs?"

"The angel told me about them."

"A little later he said: 'You know, I see them quite plain—the angels—when they come in the night. They look like red fire. And I always know them. I know them by their little eye of golden.'"

Four had no fear of angels or spirits. But ghosts! Three had told him that "ghosts are hobble-oo things with white heads and . . . skairts . . ." How well we know that distinction without a difference amongst children of older growth—angels, "aureoled saints," "blessed spirits," "spooks" and "boggles," all "according to the taste and fancy" of the seer.

In these dreary days we cannot afford to let any gleam of humour escape us. Let us close these scanty gleanings from a granary of delightful memories with two examples of the unconscious drollery of the child mind.

The mother, with a child kneeling by her, was in church joining in the responses to the Litany: "Three Persons and one God, have mercy upon us miserable sinners."

"What," came a penetrating whisper from the child, "three persons at one go?"

Explaining in church, however, is at best an ear-tickling business; generally very little is achieved. On this occasion the right impression had by no means been conveyed. In short, on reaching home it was found that the words had been finally understood as "Three persons and one goat."

We who recall some other comical infantile perversions of sacred lines can easily believe the tale.

Finally, there is the story of Two, who recounted a vision of God, and was in tears because when the vision came he had thrown away a jujube which he was enjoying.

"His mother, perplexed, said, 'What did you do that for, I wonder?'"

"Because I wasn't worthy of it.' The words were lost in a tangle of sobs. 'I felt I wanted to throw it away, but now God's gone—and I haven't got my . . . jujube . . .'"

Sir James Barrie, in a charming bit of audacious conceit, suggested that God must have smiled sometimes at the quaint sayings of "Margaret Ogilvie." If there is ever "joy in heaven," it is surely tinctured sometimes with loving amusement over the sweet drolleries of childhood, something of that nature "which yet remembers what was so fugitive," that which is

"Most worthy to be blest,
Delight and liberty the simple creed,
Of childhood, whether busy or at rest."

*B. H. Blackwell, Oxford, 6s. net.

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

OF IMPORTANCE TO SENSITIVES.

We have gone so thoroughly into the general aspects of this question in the past that, complicated though the position may be, no one with any knowledge of the matter will accuse us of wishing to defend or condone the misuse of psychical powers. And it is unnecessary to say that we have every reason to condemn in the strongest way the practices of those who seek to impose on the credulous portion of the public by laying claim to supernatural powers which they do not possess.

We propose to address ourselves to the legal aspects of the matter. We have said before that it is really difficult to know what we are to understand by "fortune-telling." Judging by the various decisions it would seem that the very moment a psychic delineator makes the smallest reference to *future* happenings the mischief is done. It might be a question of the Lord Chief Justice testing the powers of prevision of some famous medium of the Society for Psychical Research or merely Second Lieutenant Harry Golightly getting a description of his future wife from Mme. Demi-mondaine, of Old Bond-street. In either case it is a matter of *reading the future* (or professing to read it) by occult powers (or alleged occult powers). The only difference is in the circumstances, not in the act. It is "fortune-telling" in either case. Such is the absurdity to which current readings of an Act of Parliament, passed when Psychic Science was unknown, have committed our legislators.

The fact is that we are without any clear and authoritative definition of the term "fortune-telling," no line of demarcation being drawn by the law between fortune-telling as popularly understood, or as contemplated by the Vagrancy Act, and genuine psychic delineations. And the term "psychic," as we know from a study of the extent to which influences from the higher world enter into human affairs, has a very wide application. The clergy, for example, are understood to be, and in many cases actually are, the recipients of inspiration from the unseen world. Do they not predict or delineate the future of those in their spiritual charge? Further, do they not "profess or pretend" to be able to do so, not as the doctor or the lawyer would forecast the fate of a patient or the result of a lawsuit, by inductive methods, but actually by an occult process? If this is not the case, then how vain are the teachings of the Church! We ourselves believe those teachings to be in essence founded on scientifically attested realities and on records for the validity of which we are the strongest champions, holding that the Scriptural accounts of prophecy, visions, spirit ministry and miracles are confirmed by present-day experience.

And now what is the legal position? We have said that we are without any authoritative definition. The recent prosecutions merely illustrate the general line of action followed by magistrates sitting at Petty or Quarter Sessions in regard to psychic cases. They are uncontrolled by any dictum from the highest legal authorities as to what precisely constitutes the offence known as fortune-telling. How can such a definition be obtained? A person convicted of fortune-telling by a magistrate has a right of appeal to more magistrates at Quarter Sessions, which is in effect a re-hearing of the case, or in the alternative he may appeal direct to the Divisional Court of the King's Bench, but in that case *only on a point of law* by way of a special case stated. He has the same remedy if he appeals to Quarter Sessions and his appeal is dismissed. Appeal, however, to the King's Bench, whether direct from the Police Court or from Quarter Sessions, lies, as we have said, only on a point of law and not on a question of fact. On the face of it, there seems to be no remedy but an amendment of the law, so that it shall define what in reality is the offence aimed at *to-day*, when the circumstances which gave rise to the particular section of the Vagrancy Act under which these charges are framed have changed so radically. This is what the movement initiated by the Spiritualists' National Union has in view, and anything short of this can have no complete efficacy. For it should be understood that a person charged with fortune-telling under the Vagrancy Act has no right to a trial by jury, and is thus debarred from the privilege accorded to persons charged with more serious offences; and as the magistrates usually base their decisions on what they accept as facts, and avoid points of law, the adjudged person is generally unable to bring his case in its entirety before the High Court. The real question is, in what circumstances is prediction of the future to be regarded as an offence not merely against the law but against public morals and public policy?

Until that question is settled genuine possessors of psychic faculty should be under the protection of some society or institution of recognised standing which could give them a

serious status, and possibly provide them with certificates of fitness. And until that can be arranged there seems to be nothing for it but for them carefully to abstain from any form of prediction in the presence of persons of whose good intentions they are doubtful. Even to prophecy that a sick person will get well, or that it will be a fine day next Wednesday, would probably be held to be fortune-telling if the statements were in any way associated with psychic methods.

Lastly, psychics must not assume from the result of a recent case that it is absolutely necessary in order to maintain a charge of fortune-telling that the offence shall have been committed in the presence of two persons besides the psychic. That would be a delusion. There are certain crimes in which corroboration is necessary, but offences under the Vagrancy Act do not belong to that category.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

Again we give a full list to date of the subscriptions received for this fund, for which the donors have the hearty thanks of the L.S.A. Council and LIGHT.

	£	s.	d.
X.	250	0	0
Mrs. Marshall	100	0	0
M. Nissen (Copenhagen)—in memory of Vice-Admiral Moore	50	0	0
In Memory of Edmund Dawson Rogers	25	0	0
In Memory of John Page Hopps (S.A.M.)	25	0	0
In Memory of Helen Withall	25	0	0
In Memory of Ethel D. Hawes	25	0	0
H. Irving Bell	25	0	0
Sir A. Conan Doyle	20	0	0
G. F. T.	20	0	0
R. A. B.	10	10	0
In Memory of Harold Ryley Ingersoll	10	10	0
The Late Vice-Admiral W. Usborne Moore	10	0	0
Captain E. Lyall	10	0	0
F. Heslop	10	0	0
Miss E. F. Pearson	5	5	0
In Loving Memory of my son, Vivian Fredk. White	5	5	0
In Memory of Hubert Weedon	5	5	0
H. W. Southey	5	5	0
Colonel Macdonald	5	0	0
D. F. Tuffill	5	0	0
Miss E. Morgan	5	0	0
A Well-Wisher	5	0	0
Mrs. Bellingham	4	0	0
R. Wilkinson	3	3	0
In Memory of Arthur Holden (presented by his daughter)	3	3	0
Mrs. Kelway Bamber	3	3	0
To the Memory of S.C.W.	3	3	0
H. L. Johnson	2	2	0
Mrs. Humphrey Bor	2	2	0
W. E. Benton	2	2	0
Major Roache	2	2	0
E. O. E. S. (in Memory of Martin Ross)	1	1	0
Mr. and Mrs. Peters	1	1	0
Mrs. Uhlin	1	1	0
In Memory of Prof. and Mme. Cassal	1	1	0
In Memory of Captain P. F. Keating	1	1	0
In Memory of Bonny	1	1	0
In Memory of Raoul Boustead	1	1	0
In Memory of Lieut. Atheling Boustead	1	1	0
S. B. B.	1	1	0
Mrs. M. A. Hawkins	1	1	0
In Memory of Arthur Holden	1	1	0
M. P.	1	1	0
In Memory of, and love for, Lieut. Kay Maturin and his little brother, Gordon Maturin	1	0	0
Mrs. C. Phillips	1	0	0
Mrs. Heaton	1	0	0
Mrs. Scarlett	1	0	0
Mrs. Round	1	0	0
Dr. J. C. Round	1	0	0
Mrs. Morley Troughton	1	0	0
In Memory of Rev. Arthur Chambers	1	0	0
S. J.	0	15	0
Mrs. Puckle	0	10	6

DR. ELLIS T. POWELL will give an address to-morrow (Sunday) at 6.30 p.m. at Steinway Hall, Lower Seymour-street, W. 1, on "The Science of the Other Side: Prospect and Retrospect."

PSYCHIC SCIENCE IN THE LABORATORY.

REPORTED DISCOVERIES IN STORING NERVE ENERGY AND REGISTERING THOUGHT.

Some friend has favoured us with a recent issue of a Californian illustrated magazine, "The Los Angeles Times," in order to call our attention to an article to which the writer, Elizabeth Whitford, has given the expressive, if rather cacophonous, title of "De-occulting the Occult." It is concerned with certain experiments in the transference of human power, in which Dr. Albert Abrams, of San Francisco, is reported to have been engaged for several years past, and the results of which seem at first sufficiently remarkable. He has shown, we are told, "that the different organs of the body produce and radiate power of demonstrable polarity—power which may be stored in Leyden jars and transferred through insulated wires like electricity, or even through appreciable degrees of space without contact, and which may be used to stimulate and heal other organs." Finally, feeling the need of an instrument for demonstrating and recording the transference of organic and mental power, Dr. Abrams has produced, and is patenting, a delicate apparatus with the somewhat formidable name of the Sphygmobiometer.

"This instrument consists of an electrode for receiving the energy; a button for interrupting the energy flow; a large pad which is fixed to the abdomen of the receiving subject—(this pad conveys energy indirectly to the heart when this organ is used as a detector)—a wire for grounding; the potentiometer for regulating the supply of energy to the subject (it has been found in the experimental work that when too much energy is conveyed it depresses the heart instead of stimulating it: all individuals do not react alike to stimulation, therefore the necessity for controlling energy by the potentiometer); a condenser which regulates wave lengths—for each material in nature has its own special wave length—and a resistance coil for measuring the strength (potentiality) of the energy, which may thus be regulated to a nicety. It was through his discovery of the reflex action of the stomach in response to power that Dr. Abrams was led to the construction of his instrument.

"Dr. Abrams reports in all his experiments in thought transference, as shown by the Sphygmobiometer, but ten per centum of failures, which proportion, of course, is entirely negligible, especially when the fallibility of the human brain is considered.

"By this instrument a certain eminent poet and thinker was shown to think with both sides of the brain, as did Herbert Spencer and certain other of the world's greatest. The left side of this poet's brain registered a power equal to sixty ohms, or, in mechanical terms, it exerted a force equal to that of a giant magnet with a lifting power of four hundred pounds to the square inch. The right side of the same brain registered thirty-two ohms, nevertheless the experiments in transference with this subject were not so satisfactory as with some others. Was the giant brain too active to concentrate?"

The writer proceeds to describe some experiments in which she herself did the thinking:—

"There were present in this case only Dr. Abrams, a young woman who is his office assistant, and myself, Dr. Abrams being seated, the receiver of the instrument connected with his person and taking his pulse vibration regularly. I stood within a few feet of the instrument, but there was no visible connection between me and it or between me and either Dr. Abrams or his assistant. When the clicking of the little instrument was quite regular and uninterrupted, the assistant would say 'Now,' meaning that all was in readiness. At some shortly subsequent time, determined wholly by my own volition, I would begin to focus my thought on something not complex, but simple, as a chair, a curtain, or a word. Twice at the instant of concentration there was a complete interruption of the pulsation, showing transference, and once the interruption was not quite so definite. After these three tests, I went into an adjoining room, where I could see neither the instrument nor the experimenters, and the experiment were even more satisfactory, for there was complete inhibition of the current three out of four times, and a decided hesitancy at the fourth effort of cerebration.

"Next I concentrated on numbers and out of seven numbers on which I focussed my thought, the dial registered the correct one six times. (The dial is like a clock-face with a needle or hand, which is deflected when the pulse vibration is altered by received power.) This I considered the most thoroughly satisfactory test, for it was the most definite. The result seemed truly marvellous, for the one apparent failure was quite as interesting as the unqualified suc-

cesses. I had been trying to think 'three, three, three,' but I was actually looking at the figures two and one-half, which happened to be before my eyes, and the dial registered in this case two. Did the two twos in the figure influence my unconscious mind to think 'two' harder than my conscious mind was thinking 'three'? . . . Dr. Abrams's instrument is extremely useful for scientific tests and experiments, but the economic question arises, could it be of more than laboratory value? Can it be commercialised?"

Some of the experiments recorded are much like some unrecorded ones conducted by Mr. David Wilson and reported by him to us. It may be worth mentioning, by the way, for the information of those interested in Mr. Wilson's experiments, that he has for the present abandoned them and betaken himself to other employment.

A VETERAN'S FIRST CLUES.

AN EARLY INSTANCE OF "CROSS-CORRESPONDENCE."

Mr. Edmund Dawson Rogers, the second president of the London Spiritualist Alliance, and for many years editor of *LIGHT*, relates in his "Life and Experiences" the following as among the incidents which first drew his attention to Spiritualism. The "Miss A" referred to was an invalid lady who was confined to her bed with an incurable disease attended by great physical pain. Some time after he became acquainted with her Mr. Rogers discovered that he was able to assuage her sufferings and give her much needed rest by the exercise of his mesmeric powers:—

"I first mesmerised Miss A. in the early spring of 1867, but it was not until the July of that year that I discovered that her vision was sometimes opened to the spiritual plane. The discovery came about in this way. While she was in the mesmeric sleep I frequently tried the effect of touching the phrenological organs . . . When I touched philo-progenitiveness, she always went through the form of nursing a baby, and if I touched tune at the same time she hummed a baby melody. But on the evening of July 26th, to my surprise, there was no response whatever; she remained perfectly still and silent. At last I observed a smile on her lips, and asked what it was that pleased her. Her reply was that she was amused and interested in a number of beautiful children whom she saw about her. I suggested that this was an imagination, due to the fact that I had excited a particular organ. But no; she protested that there was no imagination in the case, that she had seen the same children in their spirit-life many a time before, and that as to some of them she had known them during their natural lives, and had continued to know them and watch their development since. I was not then a Spiritualist, and took no interest in the subject. But I desired a confirmation of the statement, and therefore asked whether she could give me proof. 'For instance, can you find my father?' After some minutes of an apparently deeper sleep she spoke again, and said, 'No; but I can see your daughter. She is present.' My answer was, 'That is certainly a mistake, for I have not a daughter in the other life.' 'It is no mistake,' she replied; 'she is not only present, but she sends a message to you: "Tell father and mother I am nearer to them both than if they had kept me until now,"' It then occurred to me that I had really lost a daughter—my first child—who died as she was born—twenty years before, and the thought of whom as a living child had had no place in my mind. A short time afterwards, when Spiritualism had just begun to occupy my attention, Miss A. said that my daughter had told her that if my wife and myself would sit, she would come to the table and try to communicate. We did sit, and an intelligence came, purporting to be my daughter, and in reply to my request that she should give me her name, she spelt out clearly and distinctly 'Anna.' On my next visit to Miss A.—with the test idea still strong upon me—I begged her if possible to learn my daughter's name, and after a time the answer came: 'She says, "Call me Grace." 'Are you sure?' I asked. 'Yes, quite sure.' 'How did you get the message? Did she speak to you audibly?' 'No—I saw it in her face—and she saw that I understood her.' An illustration, I take it, of what Swedenborg speaks of as tacit speech. But I was perplexed; at the table I had got the name 'Anna'; through Miss A. I had got the name 'Grace.' I went home troubled, if not with disbelief, yet certainly with doubt. That night while on my way up to bed a sudden inspiration caught me (whence and how do such inspirations come?). I descended the stairs at once, went to my bookcase, and took down Cruden's 'Concordance.' Why I selected Cruden's 'Concordance' I could not have said. I acted apparently from pure impulse. I looked out the word

Anna in the part of the work giving the signification of Biblical names, and there I found 'Anna—Grace.'

"Next evening I went off to Miss A.'s to tell her my story, but before I could do so she anticipated me with the remark, 'Grace has been here. She is much amused that you should not have known that Anna and Grace are the same. She gave you the idea as best she could, but could not control the form in which it should reach you.' I may add, *en passant*, that Grace has never again been forgotten as a member of our family circle, and that she responds to the name to this day."

ABRAHAM LINCOLN, THE EMANCIPATOR.

On the afternoon of the 9th inst., Mr. W. J. Vanstone led his hearers in the hall of the Art Workers' Guild through the varied stages in the career of the man whom he well described as the best expression of America's greater self. He did not mention the fact that Lincoln was convinced of the reality of spirit return, but whether that would have affected in any way the inspiration afforded by listening to the narrative of such a noble life is doubtful. If ever a man was consciously impelled by high spiritual motives and impulses (and therefore to be regarded as a "Spiritualist" in the best sense), Lincoln was, and that fact the lecturer made abundantly evident. He brought out the blend of strength and gentleness and kindly humour so manifest in his hero's character—the strength which enabled him to win his way up from his lowly position to the highest office in the land, and to carry out his lofty purpose of the emancipation of the slave regardless of opposition and obloquy; and the gentleness and humour which so often disarmed his critics. Reviewing Lincoln's career from his birth in a Kentucky log-cabin in February, 1809, to his assassination in Ford's Theatre in 1865, Mr. Vanstone depicted for us a home-life pure, simple and honoured, a business life characterised by enterprise, industry and initiative, a legal life in which shrewd insight and an astounding grip of law were combined with sterling integrity, and a political life self-sacrificing, courageous and incorruptible.

D. R.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £142 12s. 1d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Miss Dixon	0	10 10
Miss McJannett	0	9 0
H. S. V. Parker	0	9 0

EGO.

This self, this individual, this rude grain,
This time-mote twixt the eternal crept and caught,
This irritant there encysted and enwrought
To something of a pearly peace again,
With layers of beauty and considerate pain
Made smooth and round and perfect beyond thought
Without, and yet within, a thing of nought,
But being a cause of beauty, not all in vain.
—That fine excrescence of the One enwreathed
To ease His strange discomfort for a span
Shall be a pearl for ever; and shall not this
Rude grain so closely and wonderfully ensheathed,
This lost and labyrinthed self, this aching man
Abide, who broke and beautified God's bliss?
—From "The Bubble and Other Poems," by
WILLOUGHBY WEAVING (Blackwell).

L.S.A. SOCIAL MEETING.—A special musical programme is being arranged for the Social Meeting announced for the 30th inst., at 4 p.m., in the Hall of the Art Workers' Guild. Admission to visitors 1s.

The religious element is strongly marked in the April number of the "Hibbert Journal." Thus we have Prince Eugene Troubetzkoy on "The Meaning of Life and of the World, revealed by the Cross"; the late Stopford Brooke on "Shelley's Interpretation of Christ and His Teaching," and articles on "Prayers in Time of War," "The Doctrine of a Finite God in War-time Thought," "The Book of Jonah" and "Birmingham Mystics of the Mid-Victorian Era." Mr. G. K. Chesterton reviews Dr. Jack's "Life and Letters of Stopford Brooke," and other subjects dealt with include "The Prospects of Liberal Education after the War" and "Palestine and Jewish Nationality."

THE REINCARNATION THEORY.

THE VIEWS OF AN OPPONENT.

In a letter from our friend, Mr. B. M. Godsall, in a recent number of the "San Diego Union," the reincarnation theory comes in for some severe handling. He says:—

"It is assumed that the inequalities of our mortal life must be rectified in other mortal lives. But when we ask ourselves who is it that suffers injustice—is it Dives? or is it Lazarus?—we realise that we do not know, because of the existence of that other world which seems to rectify the balances of this. Thus being unable to point out specific instances of injustice, we are hardly in a position to make any general accusation of unequal treatment.

"The reincarnationist will sometimes compare each of his recurring lives to a day at school. But a schoolboy does not begin each and every day, throughout all his schooling, with pothooks and A-B-C's! Quite ninety-nine per cent. of what the average man learns is knowledge shared with everybody else, thus leaving about one per cent. peculiar to himself. Is the man condemned to re-learn the ninety-nine per cent. over and over again? Must countless dear mothers give us again and yet again the lessons of the nursery and the warnings of boyhood? What a depressing thought! The labour of Sisyphus re-rolling the same stone everlastingly up the same hill would seem to be exhilarating pastime when compared with that of a man who must continually re-learn all the complicated mechanism of life with wearisome reiteration. Imagine President Wilson going again to school to study the rules of syntax! Or Mr. Roosevelt learning once more to lisp the mother tongue! and the rest of us teaching our grandmothers (re-incarnated) that which the dear ladies themselves imparted to us in our callow youth!—it is hard to appear serious when discussing such a conception."

Mr. Godsall does not dispute the fact that many people, including children, remember other incarnations.

"But are the incarnations their own? or do they belong to former mortals with whom the subject happens to be in close spiritual touch—very much as a mesmerised subject is in touch with his operator? One has read of children 'remembering' the lives of recently departed playmates, and of a girl who recalled the complete scene of the engagement of her mother, who had died when the girl was born; clearly, for a mother to reappear as her own daughter must exceed the powers of even a quick-change artist in reincarnating. . . .

"To one in my unregenerated condition it seems that if there is anything in the world that could mar our delight in the fresh loveliness of children, make their prattling wearisome and their development uninteresting as a twice-told tale, it is a belief in reincarnation.

"Moreover, it seems to deaden sympathy by creating an assumption that those who are unfortunate have earned their sufferings—'Rabbi, who did sin, this man, or his parents, that he should be born blind?' Jesus answered, 'Neither did this man sin nor his parents: but that the works of God should be made manifest in him . . .'

"Here we find an answer—beautiful and simple—to the question with which we start out, to wit, wherefore the countless lacks and congenital blindness—mental, moral and physical—that we see around us and experience in ourselves? According to Jesus, it is not because of sin in a previous existence, nor as expiation for the sins of others, that these sufferings and inequalities are with us. They come, rather, to develop the soul within each of us—urging us with divine compulsion to give and to accept help, to crave sympathy and to feel it, to be charitable one to another—and know what 'tis to pity and be pitied—that thus the works of God should be made manifest in us."

LIGHT may be obtained from Mr. John M. Watkins, Cecil-court, Charing Cross-road, W.C.

THE example of the London detectives who trapped a London fortune-teller a short time ago by disguising themselves as army officers, has been followed by a Cardiganshire policeman, who, "disguised as a major, secured the conviction of and a £5 fine for two Aberystwith fortune-tellers."

"THE UNDISCOVERED COUNTRY."—Amongst forthcoming books on psychical evidences is a volume under this title. It consists of "a Sequence of Spirit Messages, describing Death and the After-World," and is to be published by Messrs. Cassell & Co. It is not a mere random collection of psychic communications, but a carefully arranged and sequential series, forming an effectual answer to the "rubbish" and "drivel" arguments of materialists. The date of publication will be announced in due course.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Dr. Ellis T. Powell. 19th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. E. H. Peckham; 6.30, Mr. P. E. Beard. Wednesday, May 15th, 7.30, Dr. W. J. Vanstone.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. De Beaupaire, addresses and descriptions; 3, Lyceum. Wednesday, 8.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mrs. M. H. Wallis, addresses.—T. W. L.

Kingston-on-Thames, Bishop's Hall.—Mrs. Neville, address and clairvoyance.—M. W.

Camberwell.—Masonic Hall.—11, Church service; 6.30, Mr. Ernest Meads. 19th, 6.30 p.m., Mrs. Mary Gordon.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Memorial Service for Mrs. Greenman. Speaker, Kwaja Kamalud-Din.—N. B.

Woodwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. E. Hunt, address.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Neville, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers. Friday, Young People's Guild. Lyceum every Sunday at 3.

Holloway.—11.15, Mr. and Mrs. A. W. Jones; 3, Lyceum, hearty invitation to all; 7, Mrs. A. Boddington. Doors close fifteen minutes after commencement.—R. E.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

LONDON SPIRITUALIST ALLIANCE, LTD.,
6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, May 14th, at 3 p.m.—Clairvoyant Descriptions. THURSDAY, May 16th, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Robert Owen."

FRIDAY, May 17th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "Elementals and Nature Spirits."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, at 6.30 p.m., DR. ELLIS T. POWELL. MAY 19th, Dr. W. J. Vanstone.

Welcome to all. Admission Free. Collection. Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, MAY 12th.

At 11 a.m. ... MR. E. H. PECKHAM.
At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, MAY 15th, at 7.30 p.m.,
DR. W. J. VANSTONE.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

SUNDAY, MAY 12th.

At 11 a.m., MR. PERCY BEARD. At 6.30 p.m., MR. ERNEST BEARD.
Healing Service after the Evening Meeting.

Wednesdays, at 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at Harewood Conservatoire, Eton Avenue (opposite Swiss Cottage Station Met. Rly.)

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 12th.

Evening, 6.30, Service ... MRS. JENNIE WALKER.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS. CLARA IRWIN.

W. T. STEAD BORDERLAND LIBRARY & BUREAU,
71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at
77, NEW OXFORD STREET, W.

Thursday, May 16th ... MR. A. VOUT PETERS.

"I HEARD A VOICE"; or the Great Exploration.

BY A KING'S COUNSEL.

This volume sets out most interesting experiences which the author has had in spirit communication entirely by means of the psychic gifts unexpectedly discovered in his two young daughters.

The author has not had any assistance from professional mediums. From being sceptical of the existence of any genuine power of spirit intercourse, has been converted to a confident and active belief both in the existence and in the benefit (if properly used) of such power, by the overwhelming evidence with which he has been confronted in his own family.

Cloth, 272 pages, 3/5 net, post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

YOU ARE INVITED

To call and inspect the Large Selection of Psychic, Occult and Mystical New and Second-Hand Books now on sale from 1d. and upwards at

Office of "Light," 6, Queen Square, Southampton Row, W.C. 1.

THE NATURE SCHOOL

For the Study of Nature and Art in the Light of Mysticism (3rd year). Conducted by W. J. VANSTONE, Ph.D.

will be held at

Seaview, Isle of Wight,

For Two Weeks: JUNE 15th to 29th.

For particulars apply: Sec., Nature School, 155, Brompton Road, London, S.W.

THE UNION OF LONDON SPIRITUALISTS

will hold their Seventeenth Annual Convention on Thursday, May 16th, in South Place Institute, Finsbury, E.C. (Near Moorgate St. Station).

CHAIRMAN: Mr. George Tayler Gwinn, President of U.L.S. Morning, 11 a.m.—Mr. Ernest W. Oaten, President of the Spiritualist National Union, will present for discussion a Paper on "The Future of Spiritualism." Soloist: Miss Edith Bolton.

Afternoon, 3 p.m.—Clairvoyance by Mrs. Marriott and Mrs. Neville. Soloist: Miss Lilian Maskell.

Evening—Mass Meeting, 6.30 p.m. Speakers: Mrs. Jennie Walker (from Canada); Mr. E. W. Oaten (President, S.N.U.); Mr. A. T. Connor (Secretary of the London Lyceum District Council).

Soloist: Mr. Eric Godley. Organist: Mr. C. W. Turner. Admission Free. Collection to Defray Expenses. All Welcome.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing Mondays and Fridays, 2 to 5 p.m.; Wednesdays, 5 to 8 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 la. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. 4 minutes Euston Station, 5 minutes St. Pancras and King's Cross; central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

Mrs. Rose Stanesby, change of address.—62, Regent House, Regent-street, W. 1.

The Voices A Collection of Abridged Accounts of Sittings for the Direct Voice. By Vice Admiral Osborne Moore; cloth 441 pages; published at 5s. net. We have a few copies for sale to benefit the Husk Fund and these copies can be had at reduced price of 4s. 6d. post free from LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Second-Hand copy of "Raymond, or Life and Death." By Sir Oliver Lodge. For sale, in fair condition 6s. 11d. post free from LIGHT Office 6, Queen Square, Southampton Row, W.C. 1.

The Ministry of Angels Here and Beyond. By a Hospital Nurse ("Joy"). Boards, 174 pages 2s. 2d. post free.

My Father: Personal and Spiritual Reminiscences. By Estelle W. Seal. Cloth 378 pages, 1s. 9d. post free—LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

For Sale.—Bound Volumes of LIGHT, one each only for 1890-1898 1901 and 1914 Half roan library binding; new condition, 10s. each, except 1914 which is 12s. 6d.; post free in Great Britain only. LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Wanted Immediately, Mother's Help or Lady Nurse; two little boys; salary £30.—Apply Milman, Colbury, Felpham, Sussex.

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,949.—VOL. XXXVIII. [Registered as] SATURDAY, MAY 18, 1918. [a Newspaper.] PRICE TWOPENCE.

NEW ADDRESS—

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 6d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 26 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

We are all interested in the opinions entertained by great men on the subject of life after death. Here are some extracts from a letter written by Benjamin Franklin in 1790 to his relative Miss Hubbard at the time of the death of his brother, John Franklin:—

Dear Child: I condole with you. We have lost a most dear and valued relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state, a preparation for living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow creatures is a kind and benevolent act of God. When they become unfit for these purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. . . . Our friend and we are invited abroad on a party of pleasure that is to last for ever. His chair was first ready and he has gone before us. We could not all conveniently start together, and why should you and I be grieved at this, since we are sure to follow and we know where to find him? Adieu.

We are not greatly concerned about labels; they may mean much or little. We may not dub Franklin a Spiritualist; but it is clear that he had the root of the matter in him.

We lately lighted upon a quaint little story of mediumship in an old issue of "The Porch," the delightful series of mystical tracts issued by Mr. J. M. Watkins. It tells how one of the disciples of Jalalu'ddin Rumi, the Persian sage and saint, had in his house a slave girl who showed wonderful powers of clairvoyance. She saw the auras of persons, some with brilliant lights and of many beautiful colours. Various spirits also visited her and she beheld them. Now her master was not pleased that a slave should possess powers that he himself desired. So he took his grievance to his teacher Jalal, who explained that the slave girl's clairvoyance was a true gift, and added, "There is a certain light resides in the pupils of some eyes. This occasionally misleads some with visions of beauteous form to which they become attached. Thus whenever God opens a way to anyone, displaying to him glimpses of the invisible world, there is always the danger to such a one of becoming entranced therewith, and so to lose all power of further progress, by saying to himself, 'How greatly in favour am I!' Now, on the other hand, there are others to whom, do what they will, no visions are ever vouchsafed, until on some

sudden occasion they are admitted to the *Divine* vision and favoured with a near approach to God Himself." The story ends with the statement that the girl's master was consoled by the saint's words, and doubtless some of our readers will find them not unprofitable.

* * *

There are some lines in Wordsworth's "Tintern Abbey" which have a significant reference to a problem which the student of psychical science encounters in an acute form. Wordsworth, in that poem, declared himself "a lover of the meadows and the woods" . . .

Of all that we behold
From this green earth: of all the mighty world
Of eye and ear, both what they half create
And what perceive. . . .

Torrents of controversy have raged over this question in philosophic circles. For us, while our studies of the spiritual side of human nature make the problem, as we have said, an acute one, they also partially solve it. For we come at last to a recognition of the creative power of the spirit on low levels as well as on the most exalted. Our errors in thought and perception come from an inveterate habit of isolating one thing from another, of conceiving of things as definitively separated one from the other. The divisions exist more in our own consciousness than in reality itself. The soul, its thoughts and its field of perception are a kind of composite. Walt Whitman, who saw more deeply into the nature of life than he could clearly describe, perceived this. To Whitman came the great revelation that all the things he saw, enjoyed or suffered, were in some mysterious way a part of himself.

* * *

Every subject of inquiry, scientific or philosophic, is encircled by a belt of mystery which it is the purpose of investigators and thinkers to penetrate, thus continually enlarging the territory won for mankind. From time to time the explorers in different fields find themselves approaching each other, and the new fields discovered and settled by them are united. There is thus a double end to be achieved, first, to conquer fresh tracts of knowledge, and then by extending their borders to weld them together. At present the work suggests a comparison with the labour of mining and tunnelling, in which the rock is being dynamited by the explosive forces of a world war. That, indeed, is one of the purposes of the great catastrophe—it is shattering and smashing through obstructions that would yield to no other methods. It is all intelligible—a part of the great process of evolution. We are bursting a way through the last obstacles that blocked the path of the race to newer worlds. We are disturbing the repose of many ancient prejudices and age-encrusted superstitions which rise up to hurl stones and make other exhibitions of resentment at encroachments on their territory—the "poltergeists" of the moral world. But we shall push on unheeding, for those who are for us are stronger than those who are against us.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
Mrs. F. W. Sellon	10	0	0
In Memory of C. W. M.	1	1	0

THE SPIRITUAL TEACHING OF EMERSON.

By F. TAYLOR.

The interesting notes on Emerson's teaching contained in Mr. W. J. Vanstone's address awoke many happy memories in my mind. I have read no writer with the same spiritual insight as Emerson, or the same power to hold and fascinate the reader who is in affinity with him. As an intuitional teacher I think he has no superior. As Mr. Vanstone so truly says, "he gave to intuition a place above reason." The key to all his thinking may be found in his essay on "Self-Reliance." "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of stars and sages." This inner light is the source of all his teaching, and we, by closely watching in our own minds the same light, are constrained to bow to the wisdom of Emerson's words, for this light is the one light in us all, the illuminating wisdom clear above time and space conditions. It is the wisdom free from earthly mixture or corruption. That is the reason, I suppose, why we call it transcendentalism, which is only a strong name for a system of thought that we usually term idealism. Emerson saw the world in God, in God transcendent, and though he tracked the footprints of God in every moss and stone, in every form of beauty manifested in Nature, he also was aware that the All-Perfect lived in the ideal world of the spirit. Matthew Arnold said of Emerson that he was "the friend of those who fain would live in the spirit," one of the most beautiful words that was ever said of Emerson, and one of the truest. As a logician he does not satisfy, for he is not over-particular about being consecutive. The truth flashes from him, not in streams of light, but rather like showers of stars, and each star perfect in itself. He is full of thoughts that linger in the mind; we see the star-domed City of God from a hundred different sides, and are enraptured by every view. Intuitional thought may not satisfy the scientific intellectual, but in the last analysis the Emersonian view-point is the highest of all. It is truth without any admixture of sophistry; spiritual insight free from the limitations of tradition, untrammelled by the thought of the past; thought rejoicing in its own right to express itself, whatever priest or theologian may say. It is spiritual self-reliance.

The great Neo-Platonist Plotinus, well expressed the Emersonian view-point in the following words:—

"Knowledge has three degrees—opinion, science, illumination. The means or instrument of the first is sense; of the second, reason or dialectics; of the third, intuition. To the last I subordinate reason. It is absolute knowledge founded on the identity of the mind knowing with the object known. . . . You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like can only apprehend like. When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realise this union, nay, this identity."

Emerson was a skilful sailor on this mystic sea of life; he could steer his craft past the shoals of superficial opinion, on past the shallow seas of intellectual word-mongers, further still out into the mighty deep where the eternal truth of God chants its song of harmony for evermore.

SYMBOLISM IN WATERMARKS.—In the "Occult Review" for May, Miss Daisy Wilmer, in an article on "The Cathari," gives some interesting details of the use of symbolism in industrial art. In papermaking the watermark was the vehicle for the transmission of mystical or religio-philosophical ideas. The earliest watermarks appeared about the end of the thirteenth century. The symbols most commonly used were the hand, the crown, and the ox. The hand is supposed to have signified faith, fidelity, and tenacity of purpose; the ox represented patient endurance, toil, and strength, and the unicorn may have symbolised spiritual victory. Another watermark in frequent use, and whose survival is to be found in the foolscap paper of to-day, was the jester, or fool, which symbolised that "what is wisdom before God is to the world sheer folly." This happy combination of religion and work was, no doubt, responsible for the fine workmanship so often found in ancient productions. Modern work, too often, is devoid of life: it bears the stamp of materialism, commercialism, and stifled emotions.

THE OPPOSITION TO NEW IDEAS: EXAMPLIFIED FROM THE PAST.

The birth of every new truth, like that of every human being, seems to be accompanied by travail and anguish of spirit, but the former differs from the latter case in the hostility and derision with which its first appearance is in general greeted. The history of human knowledge furnishes innumerable instances of new truths which at their birth were greeted with scorn and opposition by men of learning and ability, but the very denial of which in a later age would be regarded as the hall-mark of ignorance and stupidity. This seems to indicate an irrational element in minds which, in other directions, are often remarkably rational and acute. Precisely the same class of facts may come before the notice of two men of brilliant intellect; in the one they arouse the intuitive perception of a new truth, but in the other only an emotional condition of scorn and derision. This peculiarity of human reason has been particularly evident in the history of science. In an article which appeared in the "British Medical Journal" on December 3rd, 1904, the writer said:—

"Have we not known one of the greatest teachers of physiology who to the last denied the migration of blood corpuscles? Have we not known a physician of the highest eminence who said, in reference to the same thing, that he would as soon believe that a brick could pass through the wall of a house as that a corpuscle could escape from a blood vessel? Lister's teaching encountered no more bigoted opposition than in his own country, and bacteriology was a laughing-stock to most men over middle age up to a comparatively recent time."

Similarly Dr. Moll, in his treatise on "Hypnotism," said in 1890:—

"Everyone knows how the use of quinine and vaccination, and particularly of emetics, especially in France, was contested; and how the cold water cure was rejected, and how Remak was attacked in Germany before the galvanic battery was accepted in the medicine chest. Everyone knows how massage was laughed at. And all these methods have finally succeeded, in spite of opposition and childish laughter. . . . Those who believed in hypnosis were for a long time regarded as deceivers or deceived. It was occasionally less harshly supposed that any man who busied himself with hypnotism must be suffering from some loss of mental health or balance, which was said of some of our best known investigators. Such personal attacks are sure to be made on men like Forel, Kraft-Ebing, Hirt, Mendel, &c. Less celebrated persons may console themselves that they are in good company. Accusations of deceit, credulity, or madness are luckily not likely to be made in the future."

The similarity of the treatment accorded to the first exponents of the reality of hypnotic phenomena to that adopted to-day by certain men of science to the advocates of a belief in spirit-communication is too obvious to be overlooked. Anyone who denied to-day the existence of hypnotic phenomena would merely be regarded as an ignorant and obtuse person, and it therefore behoves the scientific opponents of the theory of spirit-communication to beware that they are not classed by future generations in the same category.

E. W. DUXEY.

A HAUNT OF ANCIENT PEACE.—Under the title, "Bredon Manor House Club," and with the further description by an enthusiastic member, "The Laboratory of the Soul," we have received accounts of the mansion of Bredon's Norton Manor House, Norton Park, near Tewkesbury, a beautiful fifteenth century building owned by Mrs. Victoria Woodhull Martin, widow of the late John Biddulph Martin. This lady, with her daughter, Miss Zula Maud Woodhull, have devoted a large slice of their estate and a generous portion of their wealth to meeting the need for a Club which shall be at the same time a place of retreat and repose for jaded people of the intellectual and artistic classes. May such Arcadias increase and multiply!

PSYCHICAL RESEARCH AND NONCONFORMITY.—We hear that Mr. J. Arthur Hill has recently been asked to prepare a paper on "Psychical Research, its Method, Evidence and Tendency," to be read before a gathering of Nonconformist ministers who meet regularly in Bradford for the discussion of questions interesting to them. Before these lines appear the paper will probably have been read. It is encouraging to find how many religious leaders are now awake to the importance of psychical science, and anxious to learn more about it. In this connection it may be mentioned that Dr. E. Griffith-Jones, whose sympathetic and excellent sermon we quoted recently, is Principal of the United Theological College at Bradford, and would doubtless be present at the reading of Mr. Hill's paper.

THE MEANING AND MESSAGE OF THE STARS.

[Astrology is a study which for many of us is rather marred by a contemplation of the general failure of astrologers accurately to forecast coming events of the greatest importance—we think especially of the great war. Nevertheless, it has some large mystical meanings, and we give space to the following article because it handles the subject suggestively and offers some valuable reflections. It is a rather remarkable essay as coming from the pen of a young man whose educational opportunities have been of the scantiest.—ED.]

Simple to understand yet profound in application, mysterious in operation yet enlightening and educating, surely a knowledge of the lights of heaven is ennobling, not alone in their physical but in their mystical aspect.

Throughout all ages bards have sung of the eminence of things mystical and celestial, and poetry from time immemorial has told of the music of the spheres. In the dim past men lived nearer to Nature, and in this sense nearer to the stars; it is even said that angels walked with men. Only with difficulty can we imagine a period so remote, with its life of uninteresting simplicity when men toiled only to ensure subsistence, and we unthinkingly console ourselves with the idea that this was the era that preceded civilisation, and can have no interest for us except as a fragment of history. We look at the gulf 'twixt then and now, and are staggered more by the number of years than the degree of intelligence that separates us from this age of simplicity; yet truth is ever the same, and the simple appears strangely to interpenetrate all the complexities. While both are inseparable from truth, real ignorance seems to exist at the half-way point between these two extremes. It is on this wise that the limitations of the present phase of evolution stand out significantly, and our inability to comprehend spiritual things may even illustrate the very signs of the times. We seem to have wandered far from our home, like lost children from the fairyland of the past.

"Listen within yourself and look into the infinitude of space and time. There can be heard the song of the constellations, the voices of the numbers and the harmonies of the spheres."—HERMES.

In the present day we have a new thought that urges us to attune ourselves to the consciousness of God, and we may find a fitting simile from that realm unknown whence we learn that we should vibrate in harmony with the Song Celestial which is but a symphony of the music of the seven sacred planets: each one a key to the understanding of the whole.

"Each sun is a thought of God, and each planet a mode of that thought."—HERMES.

What tranquil reflection these words inspire as we watch in silence the procession of the glorious company of heaven!

With the awakening of thought to the existence of something deeper than the merely superficial aspect of things, we instinctively look upwards to the celestial lights of heaven; and in the silence comes from a million suns the answer to our unconscious questions, the answer that settles all our perplexities. Creed and dogma retire; they are seen as no longer an end, but only a means whereby the end may be attained. Controversy stands aside and tolerance speaks. All men are right, but man is wrong. It matters little what we believe, but a great deal how far character is educated by belief.

Astrology in its deeper significance holds the key to the mysteries which will ever defy us so long as we seek to arrive at their meaning by any empirical methods of research. Many of the creedal difficulties that are present with us exist not so much through our inability to understand God as through the lack of a true understanding of ourselves and our relationship to the outside world. We are ever prone to look upon natural law and providence as something apart from ourselves, quite forgetful of the fact that we constitute a part of the only natural law we know. It is here that individual responsibility awakens to our true position of trust as we stand between earth and heaven, for we must each shoulder our own burden.

"Whoe'er thou art, that to this work art born,

A chosen work thou hast, howe'er the world may scorn."

—JACOB BOEHME.

The sun gives to all things life, but the growth of a seed thrown into the ground does not depend upon the vitalising rays of the sun alone; it must be tended and cared for and guided to perfection, and in this sense do not our own hands become part of the Hand of Providence?

Contrary to popular belief, the practical side of astrology is not only that which gives us a knowledge of future events and the ability to reject that which is distasteful; it is also that which gives us the moral strength to accept our fate, and to educate within ourselves those qualities which may at last

master it. The maxim which tells us that to be forewarned is to be forearmed is true only within limits, and to depend upon a knowledge of future events, were it possible for such knowledge to be given in detail, would require a strength of mind and rectitude beyond the reach of present-day humanity. Even if our powers of judgment fail us when attempting to predict events with accuracy, surely this should not disappoint us, since over-anxiousness for to-morrow is a sign of weakness, not of strength. The happy man and the wretched man will alike find in to-morrow the seeds of yesterday.

"For every man makes his own fate, and nothing is truer than that character is destiny."—ANNA KINGSFORD in "The Perfect Way."

A study of astrology throws light on many perplexing problems. It awakens that sense of tolerance which causes us to think twice before criticising the errors of others. It does not favour wealth, power or position, and our conscientious attitude to these things is a true index to our degree of advancement.

The gateway which leads to the study of this old-world science is the horoscope—that which illustrates to us in an intellectual manner the exact positions of the heavenly bodies at the precise moment of birth. There are many who are deterred from taking an active interest in astrology by the erroneous view that the subject is tedious or even laborious, demanding close study and a training in mathematics. Let me assure all who feel sufficiently interested to make a study of their own horoscopes that this is not so. The fact is adequately confirmed by the appearance of the many publications upon this subject over the last few years, which speak of the growing interest that this branch of the occult is commanding. One of the most recent publications, and one which suggested these remarks, bears the title "An A B C of Astrology," by Sidney Randall, B.A. It is a most concise and practical exposition of the "Science of the Stars," and is published by W. Foulsham, Ltd., at the price of 2s. 6d. net.

W. R. M.

PSYCHIC SCIENCE AND AERIAL FLIGHT.

We take the following curious passage from the preface to "How to Speak with the Dead," by Sciens (Kegan Paul, 3s. 6d. net), without committing ourselves in any way to the statements it contains:—

"Now the whole question of aerial navigation hinges absolutely and completely on that of gravitation. The great desideratum is a weightless (i.e., weightless in effect) aeroplane (with, of course, a virtually weightless crew, virtually weightless passengers, and a virtually weightless cargo) which can move fast or slowly as required, which can come to a stop in the air and which cannot fall. Science and industry are now within measurable distance of such virtually weightless aircraft, thanks to the investigators who have not been deterred by obloquy and ostracism from speaking with the dead. It is usually assumed in scientific circles that gravity is an unsolved mystery, and is entirely beyond the scope of human control in the state of present knowledge. The assumption is well founded if by 'knowledge' is meant merely that which is possessed by living human beings and derived solely from normal sources. But if there be, in reality, certain intelligences other than ordinary men and women, they may possibly be better informed with regard to the facts of the universe; and if intelligent communication be feasible as between the better informed personalities and their cousins in this life, it is conceivable that some of the latter may thus acquire information which would otherwise be unattainable. This has actually happened with regard to gravitation. Sir William Crookes more than forty years ago entered into communication with supernormal intelligences and carried out certain laboratory experiments that showed the control and modification of gravity to lie within the compass of human ability when guided by the intelligences in question. And many more experiences of a similar or of an analogous kind are on record. The facts are well established and cannot be successfully denied or explained away."

SPRIT PHOTOGRAPHY.—There was a good attendance on Tuesday, the 7th inst., at the instructive and highly interesting lantern lecture on Spirit Photography, given by Mr. E. W. Oaten (president, S.N.U.), under the auspices of the Union of London Spiritualists, at South Place Institute, Finsbury, E.C. Mr. H. M. Field's delightful pianoforte recital included "Variations Brillantes" (Chopin), "Etude" (Liszt), "Tannhauser March" (Wagner-Liszt). Miss Janet Cooke charmed the audience with her rendering of "A Song of Thanksgiving." Mr. R. Boddington occupied the chair.—M. Q. GORDON.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s.; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

PSYCHIC SCIENCE IN 1844.

A MEMORY OF ARAGO.

Some two years ago, while testing the powers of a well-known medium who gave some remarkable proofs of his ability as a psychometrist, we received through him a rather halting message from a communicator stated to have been a scientist while on earth. The medium stumbled over the name, which he received clairaudiently. He gave it as Argo or Rago, and the message related to a device on which the communicator was working through a medium to perfect the method of communication between the two states. We judged the name to be that of the famous French astronomer Arago, but as the matter was quite uneventual, we "put it past" in Scottish fashion. The medium had evidently never heard of Arago, and at that time we were unaware that the French scientist had ever taken any interest in psychical inquiry. Quite lately, however, we came upon an account of a case of mediumship investigated by the French Academy of Science in 1844, in which the name of Arago appeared. It was, indeed, through his exertions that the Academy was induced to inquire into the matter. The account bears but slightly on the question of the message purporting to come from the French savant, and we relate it here partly as an illustration of those obstructive tactics on the part of orthodox science which have so long hampered the progress of psychical research.

The medium was a girl of thirteen, a native of Finisterre. She worked in a glove factory, where she attracted notice by the fact that in her presence furniture and other objects moved about in the most uncanny way. Sometimes the levitations took place at some distance from her, at others movements were elicited when the thread in the needle she used in her glove-making touched some object. Thus it was said that if the thread touched a table it would at once tilt towards her. (There is possibly a hint here for Dr. Crawford.)

The girl was examined by a medical man who was clearly a person of broad mind, for he did not shelve the matter with any slapdash explanation but advised that she should be sent to Paris for scientific investigation into the case.

In spite of the opposition of one member who thought the affair beneath the dignity of an official Committee, the Academy of Science nominated four of its members to inquire into the matter and the phenomena were repeated at the Observatory in their presence. To quote from the account given:—

In full light, objects of every description, of all sizes and weights, were continuously moved about from place to place, either without any contact, or without such as would account for the movements. Some were raised in the air and let down again gently, or thrown about with violence; doors opened and shut noisily, and these phenomena often occurred when the girl was drowsy or asleep. Even the chair on which the medium sat, or was about to seat herself, would be suddenly pulled away, though Arago exerted all his strength to hold it. Two strong men were brought in and told to keep the chair from moving; between them and the unseen power the chair was broken in pieces.

The experimenters published signed declarations that they had seen these things occur, under conditions which excluded the possibility, and therefore all suspicion, of fraud or error.

That was definite enough in all conscience, but the Academy was not convinced. No doubt many of the members took up the attitude which a former editor of *LIGHT* aptly satirised: "It can't be, therefore it isn't." But doubtless there was another reason for prejudice. The nineteenth century was notable for the hostility between

Science and the Church. Theology and theologians were anathema to the scientific mind. Priests were held in contempt as a band of charlatans and impostors who deluded the ignorant with superstitious doctrines. Every student of the subject knows how hot this feeling was in France and how it led ultimately to the expulsion of the religious orders. Such phenomena as the girl medium exhibited were doubtless regarded as pertaining to religious superstition and were accordingly tabooed. It is a curious reflection, by the way, that the Church, by a similar hostility to psychic science to-day, should so innocently play into the hands of its enemies.

There were, however, a few stalwarts, of whom Arago was one, who held that a fact did not cease to be a fact when it conflicted with prejudice or with past knowledge or experience. But Arago was the only scientist in the Academy who did not, while admitting the facts, try to dismiss them with some glib theory coined on the spur of the moment. Some of the members described them as new and extraordinary electrical phenomena, in spite of the absence of any conditions for producing electricity. Orioli attributed them to a "peculiar unknown psychic force," a much saner judgment than that of a puzzle-headed savant who spoke of them as "a mystery of anthropology, of the microcosm," a judgment worthy of the Delphic oracle. Foucault laughed at the whole business, talked of conjuring tricks and ridiculed the observers. Like some of the Foucaults who are with us to-day, he had not condescended to see the girl or witness the manifestations, but gave his judgment with a mind quite unbiassed by such trifles as observation and experience. He had heard that the experiments took place on a waxed floor and suggested that the waxed floor lent itself to the girl's "tricks." The painstaking Arago accordingly had the experiments repeated in the Jardin des Plantes where there were no waxed floors, and under the strictest conditions to eliminate fraud. "He was violently attacked for his efforts and told that he had brought the Academy into disrepute, but he replied that 'it is only those who presume to think that they know everything who refuse to open their eyes to obvious facts.'"

Such is the story of an early experiment in psychic science. It has much of interest and instruction for us even to-day. We see how far we have travelled in the intervening years, and at what a rate we are proceeding nowadays. Even the clamour of war does not drown the voices of those who in all ranks of life are hailing the dawn of a new revelation concerning the true nature of life and death. The spiritual descendants of Arago are increasing all the time, and the method of Foucault is being rapidly discredited. Let us, in the French manner, offer "homage" to Arago.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £144 0s. 11d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
A Friend of <i>LIGHT</i>	5	0	0
Mrs. T. R. Marshall	1	0	0

If the centre of our existence is set in the happiness natural to it, evil can have no lasting power.—HELEN M. BOULNOIS, in "The Healing Power."

The new abridged edition, prepared by Mrs. Henry Sidgwick, of "Phantasms of the Living," by Edmund Gurney, F. W. H. Myers and Frank Podmore, published by Kegan Paul, can be obtained at this office, price 16s., or 16s. 6d. post free. The original edition of two volumes was issued at £2 2s. and had become so scarce that second-hand copies were commanding prices far higher than the original.

A. H. writes that one night he was suddenly awakened from a sound sleep by a sensation as of a strong grasp on his right hand, which pulled him over from the side on which he was lying to the other and caused him to utter an exclamation of wonderment. Later came the news that a soldier nephew to whom he was much attached was missing, not having been heard of since an engagement in which he took part, and which coincided in time with the uncle's strange experience.

THE POPPIES.

A VOICE OF PROPHECY.

Mr. F. Bligh Bond, F.R.I.B.A., the author of "The Gate of Remembrance" (that remarkable book which deals with the discoveries at Glastonbury Abbey, made through the agency of automatic writing), has been good enough to send us the following pieces of automatic script obtained by him in conjunction with his friend, J. A. We give them without comment, only calling attention to the fact that they were received between 1909 and 1912.

XLI. 15/10/09.

"Fortuna fuit. Caelum ruit. Labor fruit in eternum."

Q. What is impending?

A. "War—horrid war. Mars is King. Brother's blood. Before the great feast of the Christus, the Nazarene, it cometh. The weak must suffer. The strong must die. Those who are neither will suffer and live. Chaos—darkness—and a new dawn in crimson skies."

"Bow to the storm. Leave the strong to break it and be broken. Belike the holy men of old, in the sanctuary of your inner selves. Strike not, and ye will be stricken not, and they of a true heart among the people will give you shelter. Among them ye have no foes. But there must be suffering of the body. Fear not. The shrine of your inner self is consecrated ground, and none will enter there."

"Learn the great secret. Let others strive for the shadows. To the earth the earth; and to the stars the soul of the free."

"Not long the conflict. The fury burns fierce and fast. And then the calm on a red world."

"The masters watch: the puppets play, and think that they are gods. Let them dance! They are gone like the shadows of the night."

"Red World! Red Poppies of forgetfulness in the graveyard of the past and gone—for—ever—"

"They dance but to a music of madness, which is not of their piping. They swell and sweep the earth, and say, 'Behold! We have changed the face of the Universe, and there is no God!' And the Silent Ones look down and cease their piping, and the song of the morning arises."

"Red Poppies in the graveyard. And then Red Poppies in the smiling cornfields in the sun. Read, learn, and fear not. All is well, and all has been ordained."

"Out of the ocean of the Infinite the ripples come. Deaf ears hear not their murmur. Blind eyes see not their shimmer, nor the rainbow on their crests. The blind lead not the blind, but they who see. Ye have your answer."

"Hearing, they will not hear: and seeing, they will not believe, and who can change the course of Destiny? The force moves on. Who can change or check its coming? Only watch and wait!"

"Play with the toys of Man's handiwork—it is well. He makes his instruments out of humble things. Your great Abbey of yesterday—a child's puppet—nothing more; but a great impulse from the Eternal created it, and the echo of that Inspiration is on you now. Yesterday, the work in stone: eternal and everlasting, the emotions it typifies go on."

"Even as the ant in the grass, so is your work in the eyes of the watchers. But through the ages of your soul's development, the seed shall grow, and as architect of the soul in the Life of the Infinite, ye shall know the value of that which is now of little worth. Strive for a prize of high calling. Do some thing well, and aspire to reconstruct that Perfection which Avalon humbly typifies, and ye have an exceeding great reward. Understand."

"AUGUSTUS CÆSAR IMPERATOR."

XLIX. 29/7/11.

"Britain, Arise!"

"That which has been, shall be. New things appear, but the Old in new guise shall return. Ye have been great. Ye shall be great in other garments, as Rome hath been: and in new realms, new possessions, new joys—strange, but still the same."

"What change comes? Say, is your Britain of to-day the Britain of olden time—of one short hundred years ago?"

"When the West shall fall, Britain shall endure. The East comes into its heritage in the days to come: and as well try to stop the sun, as the march of progress. But when that Day comes, Britain shall remain the Friend and Comrade of the Eastern nations, as she has ever been."

"Once the Friend—changed not—just and faithful to her trust: then the Friend and Ally of the nations of the East."

"Forget not: so have comfort. She shall endure, but Perfection comes through suffering and catastrophe. Through a sea of blood and suffering shall she attain to her perfection:

the elder sister and the model of their constitution. But fear not! A higher Knighthood than her own shall spare her in the day of the humiliation of nations, and with a new growth shall she flourish in her gates."

"But then cometh change, and the soul's death. The Old Gods shall be for a time eclipsed, and strange creeds and no creeds shall echo in the sacred places for a time; but thereafter a time, and then the leaven of the Faithful shall work, and because it shall endure it shall transform the world. The great Truth shall manifest itself—the Word as it was spoken. For men shall strive each for his own truth, and shall strip the garments off the gods, and behold! their nakedness shall show the face of the One Eternal Truth whose shadow all religions be; and men shall say, 'Quarrel not! Behold! Your Gods are mine, only we did not understand!'"

"But the truth of the East and of the West is the same and thereby shall all men marvel."

"I have spoken."

"IMPERATOR. Vale."

26/10/12.

"That which we spoke of, know we. The 'Poppies' cometh to pass before the Day of Christ. Note what we have said. *Poverty and Hunger* and the *War-lust in every land on which lieth the shadow of the Cross*. They who would be at peace with their neighbours shall not be able, for Peace reigns no more. War with their neighbours is better than war at home, and so the cause must be made for quarrels. So, when Europe is exhausted, the reign of Asia will begin, for there the Sun is rising. So say we."

Note by F. B. B.—All the script to the end of 1911 was copied, and a typed copy deposited with Mr. Feilding for the archives of the Society for Psychical Research.

THE MINISTRY OF ANGELS.

AN INSPIRING AND FRAGRANT LITTLE VOLUME.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

The identity of the authoress is but thinly veiled, in the case of "The Ministry of Angels, Here and Beyond" (Bell, 2s. net), by the pseudonym of "A Hospital Nurse." "The Hospital Nurse" is a frequent contributor to *LIGHT*, and one of the brightest of psychics. The title page displays the familiar text, "Behold I bring you glad tidings of great joy"—words seldom more felicitously quoted than in such a connection. A foreword by the Rev. Arthur Chambers, testifying to the actuality of angel ministry, is written in the luminous and convincing style which charmed his multitude of readers. It will be read with the more profound appreciation when it is remembered that he who penned it has himself become a ministering spirit by joining the innumerable multitude of those who "do His pleasure" on many a mission of benignity and inspiration.

The narrative itself is the record of the experiences of a normal clairvoyant who sees the angel forms around the sick, the sad, the dying and the so-called "dead." One cannot envy the reader who can read it unmoved by its descriptions of an unceasing angel ministry, pointing, as they do, to an almost passionate solicitude, on the part of the denizens of the higher spheres, for the welfare and happiness of their spiritual juniors. The reader is the more impressed because there is a force and finish about the writing which indicates a literary capacity of high calibre. The description of the spirit form of a man, apparently about sixty years of age, closes with the declaration that "there was stamped on his features that indescribable something indicative of exuberant vitality and vigour which shines forth from all the angel faces I have seen, whether in other respects they present the semblance of youth or old age." Of a "dead" friend it is said that "I had written of her in the past tense, but I should use the present tense. . . . It is the hope that I may some day be as vitally alive as she is that makes me, at times, long to be numbered with the dead." A paradox so neatly turned is not a frequent discovery in the pages of the literature of psychic experiences.

One palpable misprint inflicts itself upon the scholar's eye. On page 100 the guardian angel is made to say: "Jesu salvator hominum!"—an exclamation which, if it were an accurate report of the angelic utterance, would indicate that the genitive plural of the Latin third declension is as perplexing to angels as to schoolboys and their seniors. In future editions the offending word should be changed to "hominum." For the rest, these 170 pages may be characterised as a literary casket of comfort and hope, of revelation and consolation, whose message is all the more precious in days when the human heart bows under a heavier load of sorrow than has ever before oppressed it.

A SPIRIT PHOTOGRAPH.

AN AUTHOR'S STORY AND SOME COMMENTS.

By H. P. N.

I take the following extract from a book, entitled "Windmill Land," by Allen Clarke:—

"Preesall is a pretty little place, and has happy memories for me. In the garden on the hillside, amid the orchard trees, I have often had tea with the Blackpool Cycling Club.

"This hill, too, is connected with a peculiar weird experience of mine—a sort of ghost story, if you will, and a true one, raising strange questions.

"One summer not long after a tragic bereavement, the loss of a little son of mine (to which I have referred before in these rambles and reminiscences), I took a 'snap' photograph of the view down the hill and seaward from the top, near the inn. When I developed the plate there was the figure of a little boy on the left of the picture, and this figure was the very image, even to the clothes, of my dead son, about whom I had been thinking much that day while visiting the places where he had once been with me on family picnics.

"I have never been able to find any solution to the mystery but one, and that is that the dead are not dead, but alive, and, under special circumstances, can appear to us and even be photographed. There may be some other explanation, but I have not found one that will fit all the facts of the case; of one thing, I am certain: no child, nobody at all, was in front of my camera while taking the photograph; in fact, there wasn't a person about except an old dame going down the hill, and she is in the photograph as well."

The book from which I have taken this excerpt contains a reproduction of the picture referred to, and the figure of the little lad is quite prominent in the foreground.

Nevertheless I must confess to being rather sceptical as to the genuineness of the average "spirit" photograph. This results from the fact that some years ago I made a number of experiments in producing bogus "spirit forms" in photographs, and found the methods numerous and startling in effect, while the actual process would only be detected by those well versed in the wiles of photography. Mr. Carrington, in his book on "The Physical Phenomena of Spiritualism," describes many such methods, and even the reader who knows nothing of photography cannot fail to be impressed by the possibilities of fraud in this direction. Miss Bates, in "Psychical Science and Christianity," writes: "It is only by becoming one's own photographer that we can eliminate the elements of doubt and distrust with which we naturally approach the 'spirit' photographs of a professional medium," but she supplements this by saying that her own experience proves that the doubt and distrust are often ill-founded. Personal experience is the only remedy, it seems, for honest doubt, and unfortunately I have not yet had the chance to obtain it. The picture taken by Mr. Clarke does not seem to show any such abnormal effects as the "cotton wool" and "screen" characteristics mentioned by recent correspondents in *LIGHT*, the "psychic extra" (if such it be) looking quite as natural as the rest of the picture.

Perhaps some of your readers, better versed in the subject than myself, could say if any recorded cases of "spirit" photographs taken independently of professional mediums are found to show these distinctive characteristics.

AN ACTRESS'S "PSYCHIC HELPERS."

Of Miss Virginia Pearson, the famous American actress, it is stated by a contemporary that she is a believer in psychic powers, and the journal gives "Miss Pearson's own explanation." We are not quite clear as to the meaning of some of it, but that may be due to the limitations of the newspaper man, who reports Miss Pearson as follows:—

"I believe that I have seven occult guides and that I cannot live my own life to please myself.

"My Hindu room is modelled after the Hindu style and according to the direction of my Psychic guide. My Japanese room [is arranged] after my Japanese guide's advice. The Greek room is used to entertain, and is fashioned after my beautiful dancing girl's home which she owned while on this plane. Last, but not least, my boudoirs are all suggestions of my Artistic guide.

"Without the help of these wonderful creatures I would not have won the success I now enjoy. . .

"If more people would emulate the example of these unseen psychic helpers what a wonderful plane this would be."

LINKS WITH THE DIVINE.

F. Heslop, the author of "Speaking Across the Border Line," writes:—

"In connection with Mr. Henry Fox's article on 'Spiritual Dynamics' in a recent edition of *LIGHT*, I received the following communication from Mr. J. W. Sharpe, now in spirit-life. (A quotation from this letter to me appeared in a letter from Mr. Fox, 'The Cultivation of Spiritual Power,' on page 143.) I think the whole communication will be of interest to the readers of *LIGHT*. It runs as follows: 'I read Henry Fox's article with you, and he has discovered for himself a great fact—namely, the marvellous power contained in the soul of each human being when united consciously with the power of God. I say consciously, because it must be consciously exercised to be effective. When combined with others like-minded, it is of such extraordinary potency that literally it can remove mountains. Will you let others know that this is so, that they may combine their efforts at a given hour daily by concentration on the German hosts, and I am certain the result will surprise them. But remember, it is a power for good *only* when all self is eliminated, and the inner spiritual power is linked on from each one to the great central force of God. Then do you literally co-operate with Him.'

"Since receiving this communication, I have had personal experience of this wonderful power, and am of opinion that it was intensified by being knit up with others engaged in a like service. I gladly give what I have received from my husband in spirit-life regarding this, for the help of others. 'Last night you were able to realise fully the strength of God in your own soul, the oneness with the Divine which we all strive to make mankind understand. "I in them and Thou in me, that we may be made perfect in one," was the prayer of our Saviour when on earth; to teach this was His special mission, and yet after more than two thousand years, man is only now beginning to understand what He meant. You touched it for a little last night, and are still thrilling with the conscious power that flowed to you and through you. It comes from the union of your developed spiritual power with the power of God. We are all channels for the Divine Essence, and the strength and purity of the power depend entirely on the purity of the channel through which it is transmitted. When concentrating on the German hosts every thought of hatred or even anger against them must be entirely absent, and had you felt any personal enmity against them last night no good could possibly have resulted from your effort. Always grasp firmly the fact that this is a spiritual warfare between good and evil. The German has prepared the soil in which evil has grown and flourished; but thousands of the troops are not personally responsible for the horrors of this war. Many are only momentarily possessed by those devils who now dwell in, and dictate their will to the leaders of the people. The future these men are laying up for themselves when they pass to this side is quite unspeakable in its horror and remorse, when the fever of war and slaughter has burnt out and they see clearly. So I would say, use this great weapon of concentrated prayer to stop them from going further down the broad road that leadeth to destruction.'

THE "YELLOW BOY" OF KNEBWORTH.

In the course of the first of a series of autobiographical articles contributed to the "Evening News," Mrs. E. M. Ward, the venerable widow of E. M. Ward, R.A., herself an artist of note, relates a strange story which she and her husband heard from the first Lord Lytton during one of their visits to him in his beautiful ancestral home at Knebworth:—

"There was a family ghost called the 'Yellow Boy,' whose mission was to appear to any persons who slept in the haunted room and reveal the manner of their death. Lord Lytton told us that Lord Castlereagh once stayed at Knebworth, during Lord Lytton's father's lifetime, without having previously been told of the ghost. In the morning he looked worn and pale, and told his host how, after falling into a deep sleep, he had wakened with a violent start to see a quaintly-dressed figure of a boy, with long yellow hair, seated before the fire, who slowly moved to the foot of his bed. With a sad expression in his eyes he drew his fingers across his throat three times and vanished. Lord Castlereagh wrote the whole occurrence down at the time, and was positive he actually saw the apparition, and did not merely dream it. Lord Lytton's father, whilst politely agreeing that it was unaccountable, never enlightened his guest as to the reputed meaning of the 'Yellow Boy's' visit. Castlereagh a little time later took his own life by cutting his throat."

THE TRUTH ABOUT FAIRIES.

Discoursing on this subject at the meeting of Members and Associates of the London Spiritualist Alliance, held on Friday, the 10th inst., at 8, Queen Square, the guide of Mrs. M. H. Wallis said that hardly any expression of human thought had been more in evidence than that connected with myth and symbol as an attempt to explain the mysterious and unknown. One could look back in thought to the childhood of the race as well as to the childhood of the individual and recognise how much had been associated with the fanciful, the imaginary or the symbolical. All the indications afforded by folk lore, symbolism and tradition pointed to some substratum of truth in these things, and we might pause to consider whether this element of truth did not really exist in the realm of psychical and spiritual activity. There was reason to suppose that some dimness in the perception of certain psychical facts tended to give them strange or unreal forms. The truth was that with all the phenomena of the natural world—earth, air, sea and sky—were associated certain subtle powers and forces of a psychical or spiritual nature which manifested through the physical forms. Sensitive persons sometimes responded to these powers in an unusual degree, but certain defects in the perception and understanding of the things seen were filled up and supplemented by the imagination. Swift glimpses of supernatural elements were caught and, imperfectly apprehended, were embroidered by the mind, especially when the imagination was quick and creative. Another suggestive explanation of the elfin legends was found in that imperfect clairvoyance in which the forms seen were, as though beheld through the wrong end of a telescope, of diminutive size.

He (the control) could say that he had never seen any of the beings described as fairies or brownies. But, then, also, he had never seen the devil or any of his myrmidons, although the existence of these was firmly believed in by some persons who claimed to have seen them. Doubtless in such cases something was actually perceived, but in an imperfect fashion, and the defective image filled out by the imagination to correspond with the ideas in the mind of the seer. In the past people of psychical temperament, coming into contact with spirit beings and not realising them for what they were, and knowing nothing of the naturalness of the unseen world, believed themselves to be in contact with supernatural beings whom they classed variously as fairies, imps, sprites, demons, and other non-human creatures.

Another illustration was seen in the numerous cases in which the vision of some radiant, benevolent visitor from the unseen world was at once identified as Jesus of Nazareth himself. To some there seemed to be no other explanation of any Divine presence thus manifested. They did not realise that in the unseen world there were countless beings of radiant and beneficent aspect, and the imagination was always ready to supply details to correspond with the idea of the identity of the ministering spirit as that of the Master himself. The fairy legend, in brief, appeared to be based on spiritual expressions imperfectly perceived, and shaped and coloured by a creative imagination on the part of the seer.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 19TH, 1888.)

Spiritualism, it has been evident for some time past, has reached a state in which it is worth the while of adventurers to use it as a means of getting money out of the credulous. Almost all that ordinary people know of Spiritualism is gained from reports of police-court trials, or the loose gossip of some acquaintance who has once been to a séance. Of real knowledge of the subject there is less current now, when the public interest is at its highest point, than there was when it was not a fashionable drawing-room fad.—From "Notes by the Way."

Professor William James, of Harvard, whose enthusiasm in the work of the Society for Psychical Research is well known, says he is going to do what he can to revive the fashion of experimenting with planchette.

Jesse Shepard says that the Czar's palace at Gatchina is like "a sirocco of ambition raging across a frozen sea." Where does the similitude come in?

ERRATUM.—In the final paragraph of last week's leading article, Sir James Barrie is, by a printer's error, credited with "a charming bit of audacious conceit." It should have read, "A charming, if audacious, conceit."

SOME NEW BOOKS.

"The Women Who Wait," by Mary Marlowe (Simpkin, Marshall, 6s. net), is a romance of the war in which the psychical element is well-marked and treated with understanding. In its marshalling of incident, its delineation of character, its graphic descriptive passages and deep and true feeling, the book is worthy of a more extended notice than our scanty space at present permits. Much of the story revolves about the career of a woman who as Madame Corèze, beauty specialist and clairvoyante with a West End emporium and a fashionable clientèle, at first suggests a sinister character. When we come to know her, as really Lena Fitzgerald, a charming Irishwoman with real supernormal gifts turned for a time into dubious channels, but afterwards redeemed to higher services, that impression is removed, and we gain an insight into the true inwardness of many cases which are misjudged by the superficial observer and condemned by the unco' guid with their abundant lack of charity and understanding. The author reveals a deep and wide knowledge of life in many respects, and the book may live long enough to assist some future historian towards gaining ideas of the influence of the war on the social life of to-day of which it gives some vivid pictures. Miss Mary Marlowe is at her best in depicting the lights and shades of human character in aristocratic circles, but she also shows a deep knowledge of the great passion which lies at the heart of life, and, outworking in moral rottenness and corruption or in the happiness of wedded love, parentage, or social comradeship, always triumphs in the end. The "occult" element is throughout skilfully and intelligently treated, and falls naturally into the picture as it should always do. It is never made the agent of morbid thrills designed to titillate the diseased appetites of sickly-minded sensation-seekers.

"Messages from Meslom" is a second series of the spirit communications which under the same title were noticed in *LIGHT* some time ago. They are useful and consoling teachings, sometimes even inspiring, and they are marked throughout by a quality upon which we can never too often insist, good sense. It is time, indeed, that we recognised that the strange and eccentric forms in which some of this kind of literature is presented are a libel upon its source, having their origin too often in crude and fantastic elements in the mind of the mediums concerned. All literature, whether normal or supernormal, should be, above all things, sane and adapted to the intelligence of the time. Here is a passage in the messages from Meslom which enforces the point:—

"The first necessity for the earth medium is a sensitive, truth-loving, idealistic nature, shown in natural tendency to listen to the inner promptings of the imagination and sensitive to natural beauty. This does not always indicate a possible medium, but without these a medium would not be developed. Then to develop, it is necessary to have peace both mentally and physically. This means, of course, detachment from the things of the world. It is necessary to have all these conditions, but they must be united in one person who has a sound body and a good mental balance. We could do nothing with a person who was inclined towards blind, enthusiastic acceptance of every fantastic statement. We need the calm reasoning mind of a well balanced mortal in a sound body."

The book is published by Elliot Stock (price 1s. net).

In "The Cloud and the Fire," Mr. Richard Whitwell gives us a volume of the same character as his previous work, "The Gold of Dawn." It contains many beautiful and inspiring sayings in verse or resonant prose. Here and there we are reminded of such dissimilar writers as Blake and Whitman, an evidence of the variousness of Mr. Whitwell's style. But he has none the less an individual note, and his book cannot fail to give happiness to many readers, especially those of devotional and reflective minds. It is published by A. C. Fifield (price 2s. 6d. net). D. G.

NEXT week we hope to publish a letter from "A King's Counsel," dealing with the article in last week's *LIGHT* on "Psychic Science and the Vagrancy Act."

L.S.A. SOCIAL MEETING.—We may again call attention to the social meeting of Members and Associates of the L.S.A., to be held at 4 p.m. on Thursday, the 30th inst., in the Hall of the Art Workers' Guild, and for which a special musical programme is being arranged. Admission to visitors 1s.

BECAUSE many customs that were good in the old days lose their worth, it does not follow that Good is on the wane. It only means that the old forms in which it was expressed can no longer adequately express it, that old institutions are worn out, are not strong enough, large enough to contain the newer, fuller life.—REV. J. TYSSUL DAVIS, B.A.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Dr. W. J. Vanstone. 26th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Mr. E. W. Beard; 6.30, Mr. Joseph Kilby. Wednesday, May 22nd, Mr. Horace Leaf.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Miss Mary Mills.—T. W. L.

Camberwell.—Masonic Hall.—11, Mr. Wareham; 6.30, Mrs. M. Gordon. May 26th, 11, Mr. H. E. Hunt; 6.30, Mr. Nickels.

Kingston-on-Thames, Bishop's Hall.—6.30, Miss Addison, address; Mrs. T. Brown, clairvoyance.—M. W.

Battersea.—45, St. John's Hill, Clapham Junction.—6.30, Mr. Horace Leaf, address and clairvoyance.—N. B.

Lewisham.—The Priory, High-street.—7 p.m., Mrs. Edith Marriott.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. R. G. Jones, trance address.

Brighton.—Windsor Hall, Windsor-street.—11.15, Mr. Gurd, address, Miss Fawcett, clairvoyance; 7, Mr. Cager, address, Miss Hoskins, clairvoyance; 3, Lyceum. Wednesday, 8.

Holloway.—11.15, Mr. and Mrs. Pulham; 3, Lyceum; 7, Mr. T. O. Todd, on "Beauty"; solo, Miss Mack Gillevy. 26th, 7, Mr. E. W. Oaten, president N.S.U.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Neville, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers: questions and clairvoyance. Friday, Young People's Guild: Lecture at 8 p.m. Lyceum every Sunday at 3.

LONDON SPIRITUALIST ALLIANCE, LTD., 6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, May 21st, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, May 23rd, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Tolstoy."

FRIDAY, May 24th, at 4 p.m.—Trance Address, Mrs. M. H. Wallis, "Reincarnation: Its True Meaning."

MONDAY, May 27th, at 3 p.m.—Address by Miss H. A. Dallas, on "The Experiences and Work of Mr. Edmund Dawson Rogers."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., Dr. W. J. Vanstone.
MAY 26TH, Mr. Ernest Meads.

Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION, 13, Pembridge Place, Bayswater, W.

SUNDAY, MAY 19TH.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. JOSEPH KILBY.

WEDNESDAY, MAY 22ND, AT 7.30 P.M.,

MR. HORACE LEAF.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, MAY 19TH.

Hall Closed. NO Meetings.

Wednesdays, at 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at Hampstead Conservatoire, Eton Avenue (opposite Swiss Cottage Station, Met. Rly.)

WIMBLEDON SPIRITUALIST MISSION, Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MAY 19TH.

Evening, 6.30, Service ... MR. GEORGE PRIOR.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS CLARA IRWIN.

W. T. STEAD BORDERLAND LIBRARY & BUREAU, 71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at

77, NEW OXFORD STREET, W.

Thursday, May 23rd ... REV. SUSANNA HARRIS.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright, 10, Victoria-avenue, Sowerby Bridge, sends us the following statement of the above fund to the end of March: Amount brought forward, £815 1s. 9d.; Middlesbrough Spiritual Church, £5, Mrs. Harvey, Birmingham, 7s. 6d.; per Midland D.U. (Book 73, £1 15s. 6d.; Wolverhampton Book, £1 11s. 11d.), £37s. 5d.; China-street, Accrington (Society, Lyceum and M.O.P.), £7; Sowerby Bridge Society, £2 10s.; Brighouse Spiritual Alliance, £3; Rotherham Society, £1; Hunslet Spiritual Church (per Mrs. Harrison), 10s.; West Melton Society, 10s.; Alma-street, Halifax, Lyceum and Society, £1 13s.; Stockton-on-Tees Spiritual Church, 17s.; Cleckheaton (Old Robin) Society, £5; Abbey-street, Accrington, Society (snbs. £5; M.O.P., £1 1s.), £6 1s.; Mr. Albert E. Ellis, Blackpool, £1; Mrs. L. Lewis, Cardiff, 10s.; Leeds Psycho (per Mr. Mountain), 5s.; Woolwich and Plumstead Society, £1 10s.; collection, Heeley, 13s. 3d.; collection, Manchester Progressive, £1 5s. 3d.; Sunshine Circle, Accrington, £1 1s.; Geo. Hector, Esq. (per Rothesay Circle), £1 1s.; Liversedge Society, £2; Mrs. Mary Bor, £1 15s.; Forest-street Spiritual Temple, Derby, £2 18s. Total, £865 16s. 2d.

THE UNION OF LONDON SPIRITUALISTS

Has arranged for a LANTERN LECTURE on "Spirit Photography" to be delivered by Mr. Ernest W. Oaten (President of Spiritualists' National Union), on Saturday, May 25th, at 7 p.m., in the STEINWAY HALL, LOWER SEYMOUR STREET, LONDON, W. 1.

Mr. H. M. Field will commence the evening with a Pianoforte Recital. Soloist: Miss Lillian Maskell.

Tickets: 2s. 4d. and 1s. 3d. (inclusive of tax).

Obtainable from all the London Societies and the Hon. Sec., Mr. Mary Gordon, 16, Ashworth-road, Maida Vale, W. 9, and at Steinway Hall.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 1s.

LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST. These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

For further particulars apply to—
MRS. PURDOM, "Blinkbonny," Tudor Hill, Sutton Coldfield, England.

THE NATURE SCHOOL

For the Study of Nature and Art in the Light of Mysticism (3rd year). Conducted by W. J. VANSTONE, Ph.D.

will be held at

Seaview, Isle of Wight,

For Two Weeks: JUNE 15TH to 29TH.

For particulars apply: Sec., Nature School, 155, Brompton Road, London, S.W.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, London, W.C. 1 (nearest Tube Station, Holborn). Free Healing Mondays and Fridays, 2 to 5 p.m.; Wednesdays, 5 to 8 p.m. Special Diagnosis, Fridays, by appointment (small fee according to means). In 1916 nearly 2,000 treatments were given with excellent results. Donations earnestly solicited, and membership (£1 1s. per annum) invited, entitling free admission to lectures and use of large library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at Hunstanton House, 18, Endsleigh-gardens, London, N.W. 2 minutes Euston Station, 5 minutes St. Pancras and King's Cross; central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan.

Explains how hypnotic suggestion acts, with evidence showing its value in treating moral, mental, physical and nervous disorders, as Insomnia, Neurasthenia, &c.; free by post from the author, Regent House, Regent-street, London, W. 1, and Croydon.

The Voices A Collection of Abridged Accounts

of Sittings for the Direct Voice. By Vice Admiral Uthman Moore; cloth, 461 pages; published at 5s. net. We have a few copies for sale to benefit the Husk Fund, and these copies can be had at reduced price of 4s. 6d. post free from LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Second-Hand copy of "Raymond, or Life and

Death." By Sir Oliver Lodge. For sale, in fair condition, post free from LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

My Father: Personal and Spiritual Reminiscences

By Estelle W. Stead. Cloth 378 pages, 1s. 9d. post free.—LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

For Sale.—Bound Volumes of LIGHT, one each

only for 1890-1898, 1901, and 1914. Half roan library binding; new condition, 10s. each, except 1914, which is 12s. 6d.; post free in Great Britain only. LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

"WHATSOEVER DOES MAKE MANIFEST IS LIGHT."—Paul.

No. 1,950.—Vol. XXXVIII. [Registered as] SATURDAY, MAY 25, 1918. [a Newspaper.] PRICE TWOPENCE.

NEW ADDRESS—

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 26 centimes. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 51, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

At a time like the present, when side by side with a wider and more discriminating interest in psychic evidences there is an acute need for economy of means to ends, Mrs. Henry Sidgwick's abridgment of "Phantasms of the Living," by Gurney, Myers and Podmore, is doubly welcome. The original edition, issued in 1886, consisted of two volumes, each larger than the single volume into which Mrs. Sidgwick's labours have condensed them. The original work had become so rare that copies were commanding prices suggestive of the collecting mania of the bibliophile rather than the genuine interest of the student. At the period at which the work first appeared scientific psychical research was in its early stages—cautious, diffident, sceptical—but to-day in many directions doubt has given way to assurance. Mrs. Sidgwick has naturally gained the desired conciseness mainly by omitting many of the cases quoted. The vast accumulation of collateral records, easy of access to students, amply justifies this method. Equally of course the cases she has retained have been those most evidential or typical. There is a distinct appropriateness in the fact that Mrs. Sidgwick should have undertaken the preparation of this new edition, since she and her late distinguished husband played no mean part in the production of the original work, a fact acknowledged by the authors in the Preface to the original edition. The appearance of the book is too important to be dismissed in a few words and we shall deal with it again. Meantime it should be mentioned that it is published by Messrs. Kegan Paul at the price of 16s. net., and can be obtained at the offices of LIGHT.

* * * *

A. K., a Scots correspondent, tells us he has been looking through old numbers of LIGHT for 1912-13-14, and "was amazed to notice the entire blindness and ignorance of what was immediately ahead of a stupid humanity." And then in the caustic fashion of the Caledonian, sarcastic and indignant, he lashes out at LIGHT. That "advanced organ of thought, that centre for making known the occult, was silent, did not know any more than the man in the street." Here be charges! We felt almost tempted, like Mistress Quickly, to call upon someone to bring us "a rescue or two." However, let us see how we can extricate ourselves. First, then, LIGHT is not a prophetic journal. It leaves vaticination to the "Christian Herald," "Old Moore," and the various astrological organs. And none of these foresaw the war. Furthermore, can A. K. assure us that the war was fixed, irrevocable, absolutely predestined, so that it would have been possible to speak certainly of its coming? If so, he knows more of "providence, foreknowledge, will and fate" than the rest of us. Our own view of the matter is that the war might have been averted by some eventuality within the possibilities of

humanity, that up to the last moment it was, so to say, a "toss up" whether it would happen or not. We suggest that our correspondent read Prince Lichnowsky's disclosures, which are eloquent of the general uncertainty which prevailed even amongst those in circles that should have been able to foresee the war.

PSYCHIC SCIENCE AND THE VAGRANCY ACT.

SOME ADVICE TO MEDIUMS.

BY A KING'S COUNSEL.

Referring to the article upon the above subject in LIGHT of the 11th inst., it can hardly be disputed that the law relating to "fortune-telling" requires to be reconsidered.

The provision in the statute is based on the assumption of fraud, but it is so worded that it can be applied to cases where there has been no fraud at all. This part of the statute might, indeed, with advantage be repealed, since cases of fraud can always be dealt with under the Common Law.

There can be no doubt that, as the law stands at present, the danger to mediums arises when they deal with the future; but it would seem to put the matter too high to say that "the very moment a psychic delineator makes the smallest reference to future happenings the mischief is done."

Many sensitives foretell the future by clairaudient powers; and in such cases the medium would act prudently by making a statement to the following effect: "From the messages which reach me it would appear that what I am going to tell you will happen. But I do not say that it will in fact happen. It is very possible that the messages may be incorrect, or I may but imperfectly apprehend what reaches me." In such a case it would be difficult to make out that there had been fortune-telling.

So also it would be prudent for a person when exercising skill in palmistry to say, "I do not know, and I may be quite wrong, but, according to my studies, the lines on your hand would appear to indicate the following as likely to happen."

In such cases as these, if a magistrate convicted, the matter might be taken higher as raising a question of law.

There is one point which it would be well for mediums proceeded against for "fortune-telling" to bear in mind, and that is to have a shorthand note taken of the proceedings before the magistrate. The note need not be transcribed unless it is decided to appeal; but the fact that it is being taken will act as a check on any tendency to bias or harshness.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £150 0s. 11d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Mrs. Berens	1	1	0
A Thank Offering	1	0	0
F. W. Grubbe	0	9	0

SIR ARTHUR CONAN DOYLE's new book, "The New Revelation," published this week, can be had from this office. Price post free 3s. 9d.

At the exhibition of pictures held recently at the Grafton Galleries, Grafton-street, W., in aid of the Serbian Red Cross Fund, Mrs. Philip Champion de Crespigny, whose name is so well known to our readers, was represented by three water-colours—"In the New Forest," "On Dartmoor," and a study of the Thames at Greenwich—which were greatly admired for their fine craftsmanship and sympathetic interpretation of Nature. Mrs. De Crespigny is a painter of no mean skill, her art being a natural gift.

A GLANCE ALONG THE PATHWAY.

PROSPECT AND RETROSPECT FOR PSYCHIC RESEARCHERS.

Dr. Ellis Powell was the speaker on Sunday evening, the 12th inst., before the Marylebone Spiritualist Association at Steinway Hall. Instead of lecturing on a specific topic, Dr. Powell took a survey of the present position of psychic research in the shape of a retrospect of what had been done, and an attempt to forecast some of the future achievements. The lecturer said that it paid to sit down for a moment and see where we were. Unless we did it, we psychic researchers would be like people travelling up a winding path, unconscious of the height they had attained and the view which was gradually unfolding. People in the middle of great events did not properly comprehend them. They were too near, too absorbed in the turmoil. And we were in the middle of two colossal happenings—(1) The elimination of some of the last relics of barbarism from the map of Europe, a stupendous development represented by the war; and (2) the rebirth of psychic knowledge, doubtless in preparation for some gigantic change in human history. These events were the concomitants of each other. The death of barbarism was the essential prelude to spiritual rebirth; and spiritual rebirth was the *sine qua non* of further human progress.

To us as psychic researchers a retrospect was peculiarly instructive, and came right home to each, because the events were all within a short compass of time. Everybody within sound of his (the speaker's) voice had witnessed them, though not all had discerned their full significance. It was not a case of distant historical record, but of personal observation and experience. So far as merely historical retrospect was concerned, they needed only to recall that the modern psychic movement began with the rappings and other phenomena in the presence of the Fox sisters in 1848. Thence it developed with extreme slowness. The founding of the Society for Psychical Research marked the intellectual acceptance of the fact that there was "something in it." After the S.P.R. had been brought into being one could not say the whole thing was a chimera, a delusion, for men of first-class intellectual eminence do not create societies for investigating such things. And although the attitude of the S.P.R. had not at all times been altogether beyond reproach from their side, still its very existence was an acceptance, an acknowledgment, which certainly buttressed and fortified the whole movement which their society represented.

But now all these things had been changed. Within the last four years the whole position had been transformed as completely as was the outlook of mankind when Columbus discovered America, when Galileo discerned some of the innumerable stars and constellations around us, or when Britain awoke, in the sixteenth century, to a realisation of her own nationhood and of the gigantic part she was to play in the world. The change was evidenced by many facts. A man of the world, like himself, found the evidence in the altered intellectual attitude of all his friends. Where they used to come to scoff, they now remained to pray. There was an eager—aye, an almost pathetic—desire for enlightenment among all classes. For example, he had himself written articles, necessarily tinged with psychic lore, for the Parish Paper of one of the great suburban churches. Their reception, in a quarter where ten years ago they would never have been published, was pregnant with suggestion of an altered attitude. Even more to the point was the psychically-revolutionary character of the lines nowadays appended to the obituary notices on the front page of the "Times." Till a few years ago these were characterised by a note of orthodoxy, of resignation, sometimes of hopelessness. To-day the faith in continuity of life, in the deathlessness of all those who had made the supreme sacrifice, was evidenced in the words appended to the memorial records—words added by identifiable people who were unshamed of their faith. For instance, as part of the "In Memoriam" record of a group of officers—

"To them cometh our great Lord God, master of every trade,
And tells them tales of His daily toil, of Edens newly made,
And they rise to their feet as He passes by, gentlemen unafraid."

Those three lines contained a large part of the gospel of psychic research—the ceaseless labour of the great Protagonist of the Universe, the instant upstanding of the soldier-spirits to do Him reverence, and their attitude of complete fearlessness, in the assurance of His approval and His benison. Let them consider a few other examples:—

"What will it matter when the war is o'er
What sea shall contain him, or on what shore
He shall be sleeping, far away from his home?"

Not there will we look but to God's great Dome,
Where the quiet moon and the shining star
Will tell us he is not very far."

And again:—

"From the exhaustion of war's fierce embrace,
He, nothing doubting, went to his own place.
So fine a spirit, daring yet serene,
He may not surely lapse from what has been.
Greater, not less, his wondering mind must be,
Ampler the splendid vision he must see."

And yet again:—

"Above the cannon's crash he heard the call,
And to the High Command made swift reply,
His sword he left for him who followed on,
His wounds he took to prove his fealty,
And while with pale-wrung lips WE say 'He died,'
The trumpets sound upon the other side."

Of course, the speaker proceeded, it would be mere affectation to close our eyes to the fact that this all-pervading change was largely, and mainly, due to the awful hurricane of desolation and bereavement which had fallen upon the world. But even so, they might justifiably find a kind of solemn satisfaction in the realisation that in these dire days, when all the old foundations were loosened, and humanity saw welter and chaos everywhere, it was to the truths revealed by psychic research that it turned for shelter and consolation. Prevention was better than cure; but where, as in this case, neither the powers celestial nor the powers terrestrial could prevent, it was a high and holy task to offer a cure; and that had been the work of their society and kindred organisations, reinforcing and rejuvenating Christianity and setting in motion forces of upliftment and beneficence which should continue in operation through eternity.

(To be continued.)

PSYCHIC EXPERIENCES OF THE SAINTS.

To a large audience assembled in the gallery at 34, Queen Anne's Gate, the residence of Lord and Lady Glenconner, on Thursday, the 16th inst., the Rev. F. Fielding-Ould, M.A., delivered an address on "Psychic Experiences in the Lives of the Saints." Dr. Abraham Wallace occupied the chair. Mr. Ould, while not overlooking the fact that many of the stories told of the Saints were clearly incredible, the outcome of popular superstition, found in them a large residue of cases which received confirmation by parallel instances in modern psychic science, and with this he dealt, matching each group of ancient phenomena—levitation, materialisation, apports, &c.—with present-day examples. An interesting discussion followed, in which Mr. Ernest Hunt, Major Hilder Dawe, Bishop Wedgwood, the Rev. L. W. Fearn, the Rev. C. D. Thomas and others took part. In the course of a few remarks at the close of the meeting, Lady Glenconner referred to the necessity of raising the Spiritualistic movement to a higher level and inspiring it with a religious quality. Alluding to a question from one of the previous speakers, she thought that the best way for those who had little time or opportunity for practical investigation of psychic phenomena was to study the literature of the subject. It had a fine literature and there were many books lately issued which were of the highest value and importance.

THE Rev. Chas. L. Tweedale is engaged in preparing a second edition, greatly enlarged and extended, of his valuable work, "Man's Survival after Death." It will be published by Grant Richards. A fourth edition of Mr. Tweedale's pamphlet, "Primitive Christianity and Modern Psychic Research," is now in the press.

MEMBERS, ASSOCIATES AND FRIENDS of the London Spiritualist Alliance who have not yet made themselves acquainted with our new premises will be afforded an excellent opportunity of doing so by attending next Thursday's social gathering, fixed for 4 p.m., in the Hall attached to the building. An excellent musical programme has been arranged.

An illustration of the extent to which our subject is affecting journalistic thought and expression occurs in the course of a long review in the "Observer" of Dr. E. J. Dillon's new book, "The Eclipse of Russia." The reviewer writes of his author: "He has all the temperament of a prophet and half the gift. As a witness he suffuses his study of persons and facts with feeling and intuition, with sympathy and antipathy, with the whole play of his own psychic or spiritualistic powers in a weird manner which is alternately fascinating and repellent, but remains inexplicably magnetic even when it excites strong controversy or provokes rejection."

THE GYPSIES AND THEIR CONTRIBUTION TO THE RACE TYPES OF EUROPE.

BY ALBERT GRESSWELL, M.A., M.D.

"Throughout the varied and eternal world,
Soul is the only element, the block
That for uncounted ages has remained."
—SHELLEY.

The part played by the Gypsy communities amongst the race types of Europe, and its effect on the spiritual activism of some of the leaders of thought and action to-day, is a subject of especial interest now that humanity is, as it were, in the melting pot of a great evolutionary change.

One might picture the gypsies in the past as a community of tribes, which, as it were, remained longer in a kind of mythical Garden of Eden than other races, and which became wanderers into fields afar off, only after having acquired a greater share of psychic experience—i.e., psychic activism—than most types of man. Possibly these faculties have been further enhanced by a continual "wander-lust" which they have never outgrown.

Their mental advancement would seem thus to have become somewhat warped in proportion to the ease with which in early times they acquired what was necessary for bodily sustenance and for their limited intellectual needs and development.

In this manner they would seem to have acquired the enhancement of some varieties of psychic faculty, especially clairvoyance, and to have used them without much thought or conscious effort. These faculties, however, while powerful, being nevertheless under very limited intellectual control, did not always enable them successfully to differentiate between good and evil, and thus the growth of the powers of application was retarded, and control, harmony and progress were held in abeyance.

Now it is not even yet dimly realised how extensively the gypsies have, especially in the recent past, intermarried with the Balkan races, and with the Magyars and the Austrians. In Hungary much of the aristocratic blood is mingled with that of the gypsy. The same applies to the peoples of Italy, Spain, Portugal and even France. It also applies to parts of Russia and even to a certain extent to our own country. The admixture of blood has had a permanent influence on the racial traits of European nations.

The result is exactly what might have been expected, but it has never been emphasised. We find to-day, in the foremost ranks of some large and small countries, men and women with this mixed blood, of intellectual type, with true spiritual insight and culture and experience, doing their best for the furtherance of all that is good, and we find also men of far-distant vision, who are at the same time morally debased and destructive. Their intellectual and spiritual activism gives them an influence which makes them leaveners for good or for ill.

The leavening of the European races has, we may here remark, also been going on by the intermarriage with another psychic race, viz., the Jews, though the exclusiveness of the latter race has held it in check to some large extent. If we regard the Jews as an admixture of pure Semitic tribes (true Arabs) and Hittite tribes, we see from whence their psychic outlook probably arose.

To those familiar with the Balkans and Austro-Hungary, names and examples of the admixture of gypsy blood will be well known. Many people, however, have not even yet dimly realised the powerful influence on the character of these Continental leaders and others of active temperament who have been affected by this admixture in their ancestry.

The admixture has chiefly been in the past, and having been an accomplished fact, must continue to play its great part in harmonising the development of the thoughts and aspirations of men in the future. It cannot be any longer regarded as a negligible factor in evolution.

Now just as the gypsy took a wrong turn in the past in neglecting the cultivation of the mind, so in recent times has the German taken a wrong turn in repudiating spiritual culture, so necessary for the control of the baser instincts of human nature. Of this we need no further witness than the awful atrocities committed in the most sacred places.

It is an astonishing fact that the foremost German theologian, Professor Eucken, in his work on spiritual activism, did not, until the war was well advanced, see that this activism may be in the pursuit of spiritual good—i.e., of constructive purposes—or in the direction of spiritual evil—i.e., of destructive ones. Latterly he said, "Essential for the German nation is a feeling which will enable it to distinguish between the evil and the good." This is so obvious to us that we cannot understand an admission so belated. It is self-evident.

Neither did Nietzsche in his "Will to Power" at first see with sufficient clearness that such power may be acquired

by evil men by evil methods, and may be maintained, at any rate temporarily, by such methods, though it cannot permanently last. So one sees little or no difference between his philosophy and that of Eucken, in so far as activism in spiritual power is concerned. Yet at a later stage did Nietzsche recognise the existence of spiritual evil. Nietzsche seemed to think, as Prince Troubetzkoy says in "The Hibbert Journal" of April, 1918, that "as a fact of immediate experience the Cross is the way of death." But, as the latter adds, it now "remains to be seen whether it may become the principle of life; such is the exact formula of our problem." This, too, must be self-evident.

The human will must be made subject to the will of the further vision, the vision which shows that by surrender of our immediate will, we may attain a more permanent and lasting spiritual growth, which is really our own. This is true Christianity, viz., the establishment and the maintenance of the Divine Will in leading man to his highest estate here on earth, by practising the actual precepts of Jesus as enunciated in the Gospels; compromising never with spiritual evil, and opposing all forms of despotism.

DECEASE OF EUSAPIA PALLADINO.

The newspapers have already given the widest publicity to the news of the death of Eusapia Palladino, one of the most famous mediums in the history of psychical research, and they also give a great deal of information, some of which lays stress on her tendency to simulate phenomena. The admixture of fraud with genuine manifestations is puzzling enough even to the initiated. It is no wonder that on the uninitiated it leaves the impression that the genuine portion was also trickery, too cleverly carried out to be detected. The fact, to which some of us with practical experience could testify, that where the conditions are bad, the power at work is apt to take a "short circuit" and achieve through the *direct* agency of the medium effects which are designed to be carried out more independently is a point of view with which even some of our trained investigators are unfamiliar. One can speak from personal experience.

The records of Eusapia's mediumship and the controversies to which it gave rise would fill some large volumes. Space at the moment forbids more than a brief account of the Neapolitan psychic, who passed away at Naples at the age of 64. Her name was first heard of in scientific circles in 1888, but she discovered the possession of psychic power in girlhood and was a source of wonder to her family and friends. A century before she might have been executed as a witch. She came to England in 1895 and under the auspices of the S.P.R. gave a course of séances at Cambridge, Mr. F. W. H. Myers, whose fame as a poet and author is almost overshadowed by his reputation as a psychical researcher, directing the experiments. The results, as is usually the case, were mixed, and her mediumship remained a bone of contention down to the present day. But amongst the leading minds to whom she brought conviction was Professor Lombroso, who was utterly convinced that through her mediumship his departed mother materialised and proved her identity. She also brought conviction to the minds of such scientists as Morselli, the psychologist, Schiaparelli and Flammarion, the astronomers, and M. and Mme Curie, the chemists. Mr. Hereward Carrington, the well-known American investigator, took the view that she was genuine, while admitting, and indeed asserting, that amongst the phenomena were some which appeared to be fraudulent. He deprecated "snap judgments" in place of painstaking study. But the world is fond of "snap judgments." They are quick, easy, time-saving. Their fallacy is becoming painfully evident to-day, and the passing of Palladino brings the question again into prominence.

D. G.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
H. May:—			
In Memory of My Beloved Mother			
("Sincerity")...	5	0	0
In Memory of my dear friend E. Kerby			
("Steadfast")...	5	0	0
Mrs. Victoria Woodhull Martin ...	5	0	0
Mrs. Berens ...	1	0	0
E. M. Miles ...	1	1	0

STAR to star vibrates light; may soul to soul
Strike through some finer element of her own?

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s.; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

A PATH THROUGH THE JUNGLE.

Over the touching signature "A Headache," a clerical correspondent sends us a comically-pathetic letter descriptive of his perplexities as a result of a study of the various systems of thought associated with Spiritualism and Theosophy. Our correspondent, who is gifted with a mordant humour, sketches briefly the personal characteristics of some of the leaders in the two camps, with some playful allusions to the "intoxicating essence" which he assumes to exhale from their various teachings. He finds his mind the field of a conflict of the "most wearying nature" as the result of trying to gain from them "a clear-cut conception of the meaning of life." And he asks for a declaration of our attitude towards rival schools of Theosophy. But we must not deal too closely with his letter, which might be considered a trifle invidious as regards some of the persons to whom he alludes.

We confess to reading the epistle with more of amusement than of real concern. "A Headache" has a pretty wit and seems well able to take care of himself. But his remarks, which indicate a real bewilderment, pleasantly disguised with mock seriousness, recalled to our minds the lines of Matthew Arnold in praise of the man

Who through all he meets can steer him,
Can reject what cannot clear him,
Cling to what can truly cheer him;

and to whom each day proves

That an impulse from the distance
Of his brightest, best existence
Towards the words, Faith, Hope, Persistence,
Strongly sets and truly burns.

Like Mr. Silas Wegg we have "dropped into poetry" over the question, for it has its deep and solemn aspects, although for the moment we propose to treat it along the lines of homely common sense, without in any way wishing to imply that our correspondent is at all deficient in that commodity, but merely that there are other ways of approach than the one he has apparently followed.

For years we have laid stress on the essential element in Spiritualism, and the wisdom of refraining from endeavouring to commit it to any small side issues. That essential is the recognition of the spiritual nature of man. Man is a spirit, therefore he survives death and by virtue of the community of nature between all spirit beings he is linked with all his fellows whether carnate or discarnate. That is putting in a larger way the truth of spirit communion or psychic communication. Now, from the perception of so mighty a truth as this it is but natural that all kinds of religions, philosophies, doctrines, cults, creeds, and even crazes and superstitions, should flow and, indeed, have flowed abundantly.

Putting aside for the moment the religious aspects of the matter, we may take the scientific one as represented by Psychical Research, and ask what it stands for. To us it is a kind of "fulfilling of the law." During the last few generations the intellect of mankind has grown amazingly and was, indeed, not long ago threatening to subvert its whole spiritual outlook. Intuition, vision, the deeper senses of the spirit had become choked and blinded. Unless it could be proved intellectually that man was more than the creature of a day, more than the beasts which perish, it would seem that Religion was doomed. But the Divinity that shapes our ends was at work, and the intellectual demonstration was given. Its reactions are and will be terrific. The knell of Materialism is already sounding and the messages of revelation, faith and vision are being daily vindicated.

That is how we read the riddle on the intellectual side. As regards the religious and philosophical issues, we are not

less clear, although the position is not to be so plainly stated. It is much more complex, for here the emotions enter into the question. There is a life after death scientifically demonstrated. What follows? Tremendous religious, ethical and social issues, but nothing, so far as we can see, that binds any one of us to any special creed or code.

We cannot say to the Buddhist or the Parsee or the followers of any other faith that the demonstration shows them to be in error as regards their religion. That is their affair. Finding in the teachings of Jesus Christ, as we construe them, the religion most in line with the spiritual aspects of life, we may feel that other great founders of religions are less worthy of acceptance, but what right have we to attempt to coerce their followers? Our faith in the Divinity of life rather teaches us that each devout soul finds the teaching and inspiration most suited to its needs and degree of development.

And, arguing from the large to the small, we say much the same regarding the leaders of the various schools and systems which derive from Spiritualistic or Theosophical sources of inspiration. There is no one to say to us, "Under which King, Bezonian? Speak or die!" We have schools of thought following variously, let us say, Mr. Jones, Mrs. Tomkins, and the Rev. Mr. Robinson. If we find in the teachings of one or the other any special spiritual sustenance we may follow it if we so desire and become happy satellites of one of those great luminaries. Or we may elect to be free souls and, regarding the rest with the same tolerance as we should wish extended to ourselves, we may decide to follow the light in our own fashion. There is not the slightest compulsion, nor any occasion for perplexity in deciding upon the claims of rival teachers. These are all more or less intellectual issues. We must needs in the end follow that which we love, for love is the one deciding factor. Reason enables us to choose our faith and follow it intelligently through all the mazes and textual complications of creeds and doctrines, some of them extremely fantastic. But the most of us are swayed by an impulse in which logic may have but a slight share. We follow that which we love, and often it seems highly irrational, answering to no intellectual standard and exposing us to the jibes of those in whom reason is stronger than the affections. But we all win in the end to the perfect balance in which the Intelligence and the Affections support and correct each other and we have not only Faith for our reason but reason for our faith. That is the end towards which we should work. For the present most of us oscillate between one or the other. We are drawn this way and that, until we follow the law of our own spirit and not that of another. Again we are tempted to resort to the authority of the poets—Chaucer, in his poem of "Good Counsel," wrote:—

Let thy Ghost thee lead
And Truth thee shalt deliver, 'tis no drede.

Perhaps when, in "Crossing the Bar," Tennyson wrote of his "Pilot," that was his meaning.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 26TH, 1888.)

The irrepressible Dr. Talmage is once more on the rampage. Spiritualism seems to have unaccountable attractions for him. We fear—but put aside the horrid thought—that he will end by becoming a Spiritualist.—"Jottings." [The American sensational preacher referred to died in 1902.]

"You shall telephone without a wire." Those who listened saw a man in the prime of life . . . The time was Friday evening and the place the residence of Colonel John C. Bundy. "You shall telephone without a wire," repeated Professor Elliott Coues, and General Stiles, to whom the distinguished scientist addressed the remark, nodded.

—[From an account of a reception to Professor Coues, one of the early psychic investigators.]

BODILY ILLNESS is a symptom, an upthrow from an ill that exists far beneath the surface.—HELEN M. BOULNOIS, in "The Healing Power."

THE MAY MEETINGS.

The sunshine and clear sky without, on the morning of the seventeenth annual convention of the Union of London Spiritualists (Thursday, May 16th), were reflected within, not in any revelation of unsuspected beauty in the sober interior of that rather unattractive building—South Place Institute, Finsbury—but in the buoyant optimism and the clearness both of thought and diction that characterised the address to which we had the pleasure of listening. It is to be hoped that the Spiritualists' National Union, of which body the speaker for the occasion, Mr. Ernest W. Oaten, is president, will be able to comply with the motion proposed at the close of the meeting by a member of the audience, and which met with general approval, that the address should be issued complete in pamphlet form. We regret that we have only space here for an abridged account. An impressive opening invocation having been uttered by Alderman D. J. Davis, followed by a beautiful solo by Miss Edith Bolton, the chairman, Mr. G. Tayler Gwinn (president of the U.L.S.) introduced Mr. Oaten and announced his subject—

THE FUTURE OF SPIRITUALISM.

In his opening remarks, Mr. Oaten congratulated his audience on the fact that the day had gone by when Spiritualists could regard themselves and be regarded as a negligible quantity. Despite critics and calumniators they had always been respectable, but now they were beginning to be respected. Their growth of late had been prodigious and their critics had become disarmed. The S.N.U. had doubled its numbers in the last three years; the vested interests which used to oppose them were modifying their attitude and even adopting the truths which for seventy years Spiritualists had been advocating.

The European conflict had brought them into their own, and for one reason only—they met and answered human needs in humanity's hour of sorrow. The future rested with them. What was to be the future of Spiritualism? He hoped the authorities would not commit him if he ventured into the region of prophecy—a dangerous thing to do in these days!

But first, what did they mean by Spiritualism? He thought it denoted a system of communication with those human beings who had crossed the bridge of death, and that it led up to spiritual communion with beings in many spheres—such communication depending upon laws and potencies inherent in Nature—including, of course, human nature. The evidences of contact between the two worlds were limited to no time or place or race, and because of this they were often told by unthinking people that Spiritualism was as "old as the hills" and that there was nothing new in it. In his view, however, Spiritualism was not a mass of tangled and sporadic phenomena but a form of analysis and system of thought which from the raw material of phenomenal evidences was gradually constructing a standard of life and conduct.

THE NATURAL AND THE SUPERNATURAL.

Hence there was something new—distinctly new—in Spiritualism. In historic times psychic phenomena were regarded as miraculous, the result of special Divine interference in the affairs of men. To the ancients they were evidences of the Deity's favour or disapproval, or the seal and insignia of office of a special teacher. The modern concept (and this it was which Spiritualism had given to the world) was that law and order prevailed throughout the universe—in the spiritual and religious just as in the secular and material world. Modern Spiritualism, then, was science applied to the interaction between the physical and spiritual worlds—not merely such a science as that of comparative theology, inquiring into the happenings of the past, but a science which observed and analysed facts and phenomena brought under its notice for the purpose of making plain the laws which were and had ever been in operation. It was the purest rationalism applied to the study of man's psychic and spiritual experiences, past and present. The phenomena presented much that was abnormal or supernatural, but nothing that was supernatural, and the whole tendency of life was for the abnormal of to-day—in so far as it was helpful and beneficial—to become the normal of to-morrow.

Special interposition by the Deity being thus ruled out, a new conception dawned—viz., that any interference in human affairs was attributable to beings who were as truly creatures of the universe as ourselves, and that such interference must be brought about by the manipulation of the forces and substances of the universe, in accordance with immutable laws. If that were so, another factor arose—the progressive evolutionary processes which, despite occasional set-backs, were gradually extending human knowledge and heightening the power of man to use and control Nature's forces. Slowly through the ages man's consciousness had been acquiring a wider range. Sensitiveness, response to stimuli, and increased

power of apprehension were gradually extending. The cultured civilised man felt pain more acutely than did his barbaric ancestor, and his pleasure and happiness were correspondingly greater.

WORLD TEACHERS.

He (Mr. Oaten) was one of those who held that the outburst of psychic phenomena of seventy years ago was due neither to a concurrence of fortuitous circumstances nor to the isolated acts of a few individuals on the other plane of life, but was rather the result of a deliberate and carefully matured plan formulated by a number of great minds; and that it was not at all certain that the actual communicators were aware of the great plan they assisted to carry out. If communication between that plane and this were as simple a process as some folk imagined, it was unthinkable that the gates could have been closed (save in a few isolated instances) for centuries. He was sure that intercommunication was a far more complex thing than was generally realised, and that the individuals from whom we actually received messages knew very little about it. The shepherd unlocked the gate of the fold and the sheep wandered through. If that were so, then we gained the idea of a council or band of individuals of high development and great power who deliberately set out to open the gates for the new revelation, and there followed the inference that the spiritual outbursts of the past were similarly engineered. This brought us to a tremendous and vital difference between the methods of the past and the present. Hitherto the method of revelation had been by a great soul raised up as a world-teacher, in and around whom the psychic power of the spiritual hierarchy had been centred—a Jesus, a Buddha, or a Mahommed, each of whom had left his mark upon the world. Had the results justified the method? Mr. Oaten thought not. For while each of these world-teachers had shed some light, the world was still steeped in darkness and ignorance of spiritual law. And why? The answer was plain. Men had defied the messenger and ignored the message. Christendom had poured out wealth and thought in worship of the person of Jesus, but even to-day, if men attempted to live His ideal life, the merchant would be in the bankruptcy court, the teacher in a prison cell under the Vagrancy Act, and the enthusiast in an asylum because of his eccentricity. What wonder that the Council of the Invisibles had changed their method? To-day the revelation came not from a world-teacher, but through a thousand humble channels—not always the purest, noblest or best, but it came. In modern times we could not defy the messenger—the food of the gods was served on earthenware rather than on porcelain, and any resultant value must attach to the food itself and not to the platter. The conventional mind was terribly shocked: the whole process was undignified and unseemly, but he believed there was a distinct purpose behind it. Not in one pure stream, but in many tiny rivulets the water of spiritual revelation flowed. The time had arrived when spiritual revelation was becoming the property, not of the few who were in advance of the race, but of the many who composed it. It was the natural result of the evolution of consciousness.

Only with these differences in mind could we hope to forecast the future. Hitherto we had depended upon the teachings of the illuminated few for the conduct of life. The future rested upon the direct illumination of the many. People would refrain from lying, cheating and stealing, not because some teacher told them to do so, but because their quickened moral and spiritual consciousness would recognise that in the commission of such acts they would be demeaning their own manhood and womanhood. One result of Modern Spiritualism would undoubtedly be a personal realisation by the mass of men that they were being led, guided, restrained and helped from another world. This would inevitably bring about the breaking down of the barrier that had hitherto divided the sacred and the secular. Religion and life, so long divorced, would become one. In that great future, churches would not be places for sacerdotal sacramentalism, but centres of spiritual stimulus to which we should go, as an electric accumulator went to the power house to be charged with fresh energy, and the service would consist more in dwelling in the silence than in ritual and formalism. There would be little to see or hear but everything to be felt. The future of Spiritualism, then, would be an all-pervading sense of an ever-present spirit world intermingling with this. For years he (Mr. Oaten) had had before him one ideal, which might be summarised in the words "Every home its home circle; every man his own medium." This must be reached by a process of growth, but he believed it would come and that we should see a time when the individual who did not possess psychic powers would be viewed, not indeed with contempt but with the kindly pity we now bestowed on one who was blind

or deaf. The probabilities were that the unfoldment of these powers would become part of the routine of life and might even be made a compulsory part of a child's education. These were, however, forecasts of the distant future. What of the immediate future? The psychic faculty had linked us in some degree with the spirit world but not with the whole of it. However, a gradual extension was taking place. Meanwhile he deprecated any attempt to bind the study of Spiritualism within the narrow limits of scientific observation of the phenomena and the conclusions derivable therefrom. If there was anything in Spiritualism there was the whole of the next world in it, and it could not be allowed to become a truncated section of physical science. As the scientist would limit them on the one hand, the cleric would limit them on the other. He was glad that, despite a few reactionaries, the best minds in the Churches were adopting their position—for straws showed which way the wind blew. The idea was expressed that the Churches would capture their position. His withers were unwrung. The accumulations of ancient tradition and obsolete theology would ever prove an encumbrance to them. There might be a time in the near future when a clearer understanding of each other's position would add to mutual respect, but priestly authority through the ages had had a tendency to crystallise and dogmatise, and thus bar the way to new ideas. Hence there would always exist the need for an independent organisation under the direction of spirit helpers unhampered by the trammels of past traditions, until the time arrived when Churches and societies would be no more because of the all-pervading responsiveness of the whole of humanity to the dynamic energies of the spiritual world, making all life service and every place sacred! Let them each work to this end, keeping ever in mind that they were not running this movement of Modern Spiritualism themselves, but were but the stewards and instruments of wiser intelligences. (Great applause.)

(To be continued.)

A "GRAPHIC" NOTE ON PSYCHIC SCIENCE.

Looking over some old bound volumes of illustrated newspapers while in a convalescent camp, wounded, an officer of an Indian regiment came on an interesting paragraph which he rightly thinks will be of use to *LIGHT*. It is from "Topics of the Week" in the "Graphic" of July 12th, 1884:—

"PSYCHICAL RESEARCH.—The stories which have been collected by the Psychical Research Society are of the highest interest, and it is to be hoped that persons of character and position who may have any instances to offer of apparitions or 'telepathy' will not be deterred from so doing by fear of ridicule. It is so very easy to pooh-pooh such things. Optical and acoustic delusions—to use the medical expression—do not account for all the phenomena which men have witnessed with their eyes, or for the mysterious sounds they have heard with their ears. The story of the Corsican Brothers is founded on an incident which actually occurred in the lives of the late M. Louis Blanc and his brother. The former having been murderously assaulted and left for dead in a street of Paris, Charles Blanc, who was in Corsica, felt at the self-same hour a great pain in the head, on the very place where his brother was struck, and he saw a vision of Louis being killed. Louis Blanc was the least credulous of men, but it always made him impatient when people tried to explain away his brother's experience. Science has its bigots who would be Inquisitors if they could, and these men have been very hard on tellers of ghost stories. But to insinuate that a man who has anything marvellous to relate must have been temporarily out of his wits, or have dined too well, is only a way of shutting people's mouths—not of getting at the truth. The wonders of telegraphy, photography and the telephone ought to make us wary of imagining that Nature has no more secrets to disclose."

LIVERPOOL SPIRITUALIST INSTITUTE, No. 1.—The annual meeting was held on the 15th inst., Mr. Corson presiding. Mr. Owen in his secretarial report indicated a successful season. The membership had doubled itself, the lectures, &c., had covered a wide range of subjects, the library was well patronised, and several inquirers had been attracted to Spiritualism. The officers elected for the ensuing year are:—President, Mr. Corson; vice-president, Mrs. Mayo; treasurer, Mrs. Davies; secretary, Mr. Goulden; assistant secretary, Miss Corson; librarian, Mr. R. A. Owen. The treasurer's report showed a healthy financial condition. It was decided to inaugurate a Speakers' Class for training members in the art of speaking; also to hold summer rambles, at which papers could be read and discussions held.

A VERIFIED MESSAGE.

From time to time during the past twelve months we have published remarkable evidential automatic messages received by L.M.B. We are now permitted to disclose the identity of this lady—Miss L. M. Bazett, of Old Garlands, Red Hill Surrey, who on this occasion sends us the following account, a communication purporting to come from her friend, Lieut. Baker, R.F.C., shortly after his death:—

On September 27th, 1917, Lieut. Baker visited Miss B., and spent the day with her. He told her that he was sure he would be killed almost as soon as he returned to France. He also referred several times to a friend, Lieut. Thompson (known to Miss B.), who had been killed a year previously.

Lieut. Baker returned to France on September 30th, 1917; on October 9th, 1917, he was killed.

On October 8th, 1917, Miss B. dreamt of Lieut. Baker. She saw him lying on a stretcher, apparently dead; several men were standing close to the stretcher, and leaning over it was Lieut. Thompson, to whom Lieut. Baker referred on September 27th.

The first part of the following communication came from Lieut. Thompson, the latter part from Lieut. Baker himself.

October 16th, 1917. (Lieut. T.)—"Went so suddenly."

November 10th, 1917. (Note from pilot's letter.)—"We landed at once, and medical assistance arrived quickly; they said he must have died instantly."

October 16th, 1917. (Lieut. T.)—"Mentioned dentist."

Note.—Miss B. had put the question to Lieut. T.: "Has Lieut. Baker been able to speak yet?" The answer was "Mentioned dentist."

Lieut. Baker's sister wrote that her brother had spent the whole of his last day of leave at the dentist's.

October 19th, 1917. (Lieut. T.)—"Leg hurt badly."

November 10th, 1917. (Pilot's letter.)—"He was shot in the stomach; it may have penetrated sideways."

October 19th, 1917. (Lieut. T.)—"Soldier in plane with him survived."

Note. (Letter from chaplain.)—"Pilot and machine landed safely."

October 19th, 1917. (Lieut. B.)—"I was waiting for sound of aeroplane and missed it, wind so strong."

November 2nd, 1917. (From Lieut. Baker's sister.)—"The communiqué of the day he was killed stated that 'the aeroplanes went up in spite of rain and storm all day.'"

November 4th, 1917. (Lieut. B.)—"Gore near thigh."

November 2nd, 1917. (Letter from Lieut. Baker's sister.)—"The lining of the breeches was very much stained, but in the middle, which would point to a wound in the stomach" (See above—"Leg hurt badly." October 19th, 1917.)

November 4th, 1917. (Lieut. B.)—"I heard gun, and that is all."

Note.—November 10th, 1917. (From Pilot's letter.)—"A German fighting machine was coming straight for us out of a cloud, and firing at us. At that moment Baker stopped firing, and fell forward over his gun."

November 4th, 1917. (Lieut. B.)—"German plane sank so low in the wind, came out of cloud."

November 10th, 1917. (From Pilot's letter.)—"The first I knew of the attack was that I heard a machine gun behind us which sounded very close; another plane was diving to get under us; the clouds were very low, and at times we were practically in them."

November 4th, 1917. (Lieut. B.)—"Dalten lost big glass."

Note.—This refers to Lieut. Baker's goggles which had been delayed in sending out from England, so that Lieut. B. went to the attack without them. Dalten was the optician to whom they had been sent for repair.

(Pseudonyms are used throughout.)

THE family of Sir Oliver Lodge has suffered another bereavement by the fatal accident which recently befell Sir Oliver's son-in-law, Lieutenant John Basil Langley, R.A.F., through the sudden nose-diving of his machine while he was flying at the South Coast. Lieutenant Langley was married only two months ago. Our sympathy goes out to the family thus bereaved.

A NEW Spiritualist society, of which Mr. Thomas Pugh, late of Brighton, is the energetic secretary, has been started at Sale, near Manchester. A public meeting, to which admission is free, is held every Sunday afternoon and evening in the Dale Technical School and a circle for inquirers on Thursdays in the Temperance Hall, Hereford-street. A library of books on psychical subjects is also being formed. The venture has our best wishes for its success.

VISION AND PREMONITION.

TWO SYMBOLICAL MESSAGES AND THEIR VERIFICATION.

[The following striking case of prevision reaches us from a lady formerly resident in New Zealand, and a member of a family which has made its mark in establishing the "outposts of Empire." In a letter accompanying the narrative, she mentions that her father, whose transition was so strangely heralded, was a man of forceful character, one of the leading citizens in the New Zealand town which he founded, and a veteran of the Maori war.—Ed.]

Some years ago, with my young son of six, I spent a few weeks in Jersey. As there was only one bedroom available, my little boy occupied a small bed in the same room in the opposite corner from where I slept. One night I woke with a shock from a most realistic dream. I dreamed that my brother had deliberately shot me through the heart. Though wide awake, I could not move, and could hardly realise that I was still in the body. Gradually the fact pierced my consciousness that my small son was sobbing in his sleep. I managed to rouse myself sufficiently to wake him, when he said, "Oh, I'm so glad you're not shot, for I dreamt that you were!" Amazed at the coincidence of the two dreams, I said: "Who did you think had shot me?" He answered, "It was Uncle Harold, and that made it so awful." This instance either of telepathy or of a spirit message impressed me greatly. But from some inner part of my being came a sure knowledge and foreboding that my brother would in the near future be the agent through whom I should receive heart-breaking news. In a fortnight we returned to London, and in the early morning after our return I saw high in the air near the ceiling a most beautiful model of a sailing ship, fully rigged, and seagulls glistening in the sunlight, of which there was none in the room except apparently on the little ship. At this sight my mind was suffused with joy and thankfulness, and I said mentally, "How glorious! So our ship has come home at last." Then a clear voice said, "This is a Death Ship." I had never heard of a "Death Ship," and do not know if there is such a symbol recognised by mystics, but I knew that I had received a warning of some impending calamity. That morning my brother called, and though he tried to look as usual, I said, "You have had bad news by cable." Surprised, he answered, "Yes, our father has died suddenly of heart-trouble." This news from the other side of the world meant to us both that three-quarters of our interest in life was gone for ever.

E. R.

DR. CRAWFORD'S BELFAST EXPERIMENTS.

It is a matter of common knowledge in scientific circles, and, to a large extent, in popular circles as well, that he (Dr. Crawford) has, with respect to the "survival" question, carried out a series of experiments and tests under the most rigid conditions for ensuring accuracy of observation and correctness of results—experiments and tests that have been witnessed by competent persons and carefully recorded in a manner to which no valid exception can be taken. In the ordinary way of scientific work the conclusions arrived at by such a trained and eminently well-qualified observer would be assented to by the scientific world as a matter of course; and such assent should not be withheld merely because the field of investigation lay outside the beaten tracks of science. Dr. Crawford's observations and experiments are of quite recent date. They have impressed greatly the scientific world. They are regarded as proving the existence of the "invisible intelligent beings" mentioned by Sir William Crookes in 1874, and as also proving that these beings are encountered and communicated with here in this world.

—"How to Speak with the Dead," by "SCIENS."

Just as we go to press we hear with great regret that Alderman D. S. Ward, of Harrogate, has passed away. He was a well-known figure in the movement and a man of standing in civic circles in Yorkshire.

THE MAKING OF GOLD.—E. P. P., referring to a recent note on alchemy, writes:—"Scientists assert that the solar elements consist of four strata or wreaths of gas, the constituents of the four generic metals; the purer gases gravitating to the centre. If we can bring down the central gas of these heavenly bodies, may not gold be made? Let us consult the alchemist. Gold is love's material representative, and we find in Genesis that the four rivers or mental outlets contained gold."

WILLIAM MORRIS, ART-CRAFTSMAN AND POET.

Mr. W. J. Vanstone opened his lecture on William Morris, in the Hall of the Art Workers' Guild, on the 9th inst., with the statement that, to get a right attitude for the study of Morris and his mission, it was necessary to consider the relationship of art and a classical education to the practical issues of everyday life. The average university man was unfitted for practical service to humanity—not because a knowledge of classical literature, of art, science, or philosophy was not suited to the essentials of life, but because the Universities had disastrously failed to teach the right relationship of theory to practice, and of design to execution. It was the task of Morris to revive the craftsman's art and wed once again design to execution. It was he who roused the whole world to realise that the soul of art must express itself in the everyday conditions of life, so that toil should become a pleasure and service a delight. His classical education aided him to become a great poet; the beauty of human character, revealed in the study of the past, led him into Art; the translation of this into present-day life made him a craftsman, and the establishment of these principles in society made him a social reformer. Thus he became the link between university culture and its full application in practical life. As a craftsman he excelled in twenty different crafts, becoming as familiar with carpet-weaving, tapestry-making and glass-staining as he was with the rediscovery of lost dyes and experiments in producing new ones; while as the founder of the firm of Morris & Co., in which he had associated with him Rossetti, Madox Brown, Burne Jones, Philip Webb, Faulkner and P. P. Marshall, he taught the world that a visionary, a dreamer, a social reformer can also be a cultured gentleman, a practical worker with both brains and hands and a successful business man. He died in 1896 absolutely worn out, having for years, as his medical man said, done the work of ten men.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Ernest Meads.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—11, Mr. Paul Tyner; 6.30, Mr. G. Prior. Wednesday, May 29th, 7.30, Mrs. Mary Davies.

Church of New Revealing, 131, West End Lane, Hampstead.—11 a.m. and 6.30 p.m.

Camberwell.—Masonic Hall.—11, Mr. H. E. Hunt; 6.30, Mr. Nickels, of Luton. June 2nd, 6.30, Mrs. Cannock.

Lewisham.—The Priory, High-street.—7 p.m., Mrs. E. Neville; 8.30, members' meeting.

Holloway.—11.15 and 7, Mr. E. W. Oaten, president S.N.U.; solo by Miss Maddison. Wednesday, 8, Mrs. A. Boddington; solo by Miss Wilcox.—R. E.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Mr. G. R. Symons, address.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mr. Maskell, president of Richmond Society, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquiries; questions and clairvoyance. Friday, Young People's Guild; Lecture at 8 p.m. Lyceum every Sunday at 3.

HUSB FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Coghlan, 10s.; D. M. C., £2 2s.; J. H. McKenzie, £2 2s.; E. J. M., 5s.

MENTAL DEPRESSION AND DISEASE.—The helpful or depressing influence of mind is present in every function; throbbing in the heart, breathing in the lungs, and weaving its own quality into nutrition, assimilation, sensation and motion. It may be objected that children are not responsible thinkers. But they are little sensitive mirrors in which surrounding thoughts and conditions are reflected and duplicated. A conscious fear of any specific disease is not necessary to induce it. The trickling rill of conscious thinking has rendered turbid the whole sub-conscious reservoir. The accumulated strands of the unconscious fear of generations have been twisted into the warp and woof of our mentality, and we are on the plane of reciprocity with disease. Our door is open to receive it. What is it? A mental spectre, a kingly tyrant crowned by our own sensuous beliefs. It has exactly the power we have conferred upon it. We have galvanised it into life. As a negative condition it is existent, but not as a God-created entity.—HENRY WOOD.

PUBLISHED BY
HODDER & STOUGHTON.

JUST PUBLISHED.

CONAN DOYLE'S NEW BOOK ON THE
SPIRIT WORLD.

THE NEW REVELATION.

By ARTHUR CONAN DOYLE.

Price 3/6 net. Postage 3d.

Dedicated to all the brave men and women, humble or learned, who have had the moral courage during seventy years to face ridicule and worldly disadvantages in order to testify to an all-important truth.

HODDER & STOUGHTON,
Publishers, LONDON, E.C.

LONDON SPIRITUALIST ALLIANCE, LTD., 6, Queen Square, Southampton Row, W.C. 1.

MONDAY, May 27th, at 3 p.m.—Address by Miss H. A. Dallas, on
"The Experiences and Work of Mr. Edmund Dawson Rogers."
TUESDAY, May 28th, at 3 p.m.—Clairvoyant Descriptions.
THURSDAY, May 30th, at 4 p.m.—SOCIAL AFTERNOON with Music.

Tuesday meetings are confined to Members. Other meetings,
Members and Associates free; Members' Friends, 1s.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, at 6.30 p.m., Mr. Ernest Meads.
Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.,
and five minutes from Bond Street and Marble Arch Tube Station.
Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION, 13, Pambridge Place, Bayswater, W.

SUNDAY, MAY 26th.
At 11 a.m. — — — — — MR. PAUL TYNER.
At 6.30 p.m. — — — — — MR. G. PRIOR.
WEDNESDAY, MAY 23rd, at 7.30 p.m.,
MRS. MARY DAVIES.

THE CHURCH OF HIGHER MYSTICISM, 22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, MAY 26th.
At 11 a.m.—"Illumination," Mrs. Fairclough Smith.
At 6.30 p.m.—"Spiritualism in the Bible," Mrs. Fairclough Smith.
Healing Service after the Evening Meeting.

Wednesday, at 7.30 p.m., Lecture by Mrs. FAIRCLOUGH SMITH at
Havergood Conservatoire, Eton Avenue (opposite Swiss Cottage
Station, Met. Ely.)

W. T. STEAD BORDERLAND LIBRARY & BUREAU, 71, Avenue Chambers, Southampton Row, W.C. 1,

Holds Meetings every THURSDAY AFTERNOON at 3.30 p.m., at
77, NEW OXFORD STREET, W.
Thursday, May 30th — — — — — MR. HORACE LEAF.

WIMBLEDON SPIRITUALIST MISSION, Through Passage between 4 and 5, Broadway, Wimbles.

SUNDAY NEXT, MAY 20th.

Evening, 6.30, Service ... MISS MARY MILLS.
WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A.
Bush attends to give information about the subject of Spirit-
ualism. Enquirers welcomed. Next Wednesday, 7.30, Open
Circle, MISS MARY MILLS.

YOU ARE INVITED

To call and inspect the Large Selection of Psychic, Occult
and Mystical New and Second-Hand Books now on sale from
1d. and upwards at

Office of "Light," 6, Queen Square, Southampton Row,
W.C. 1.

PHANTASMS OF THE LIVING.

By EDMUND GURNEY, M.A., Late Fellow of Trinity College,
Cambridge, FREDERIC W. H. MYERS, M.A., Late Fellow of
Trinity College, Cambridge, and FRANK PODMORE, M.A.

Abridged Edition. Prepared by MRS. HENRY SIDGWICK.

This book, which has long been out of print and very difficult to obtain,
embodies all the most important part of the earlier work of the Society
for Psychical Research, and in particular much valuable discussion by
its first Hon. Sec., Edmund Gurney. It still forms the basis on which
present-day work on Telepathy, and especially on Apparitions, largely
rests. This new Edition contains reproductions of the 16 Spirit-
Drawings, and deals among other matter in *extenso* with 189 "Cases."

Cloth, 520 pages, 16/6 net, post free.

LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

Psycho-Therapeutic Society, Ltd., 26, Red Lion-
square, London, W.C. 1 (nearest Tube Station, Holborn). Free
Healing Mondays and Fridays, 2 to 5 p.m.; Wednesdays, 5 to 8 p.m.
Special Diagnosis, Fridays, by appointment (small fee according to
means). In 1916 nearly 2,000 treatments were given with excellent
results. Donations earnestly solicited, and membership (£1 1s. per
annum) invited, entitling free admission to lectures and use of large
library. Soldiers specially invited. Apply Hon. Sec.

Spiritualists when in London should stay at
Hunstanton House, 12, Endsleigh-gardens, London, N.W. 2
minutes Euston Station, 5 minutes St. Pancras and King's Cross;
central for all parts; perfect sanitation. Terms: 4s. Bed and Break-
fast; no charge for attendance. Full tariff apply to Mrs. Stanley
Watts, Proprietress.

"Curative Suggestion," by Robert McAllan.
Explains how hypnotic suggestion acts, with evidence showing
its value in treating moral, mental, physical and nervous disorders,
as Insomnia, Neurasthenia, &c.; free by post from the author,
Regent House, Regent-street, London, W. 1, and Croydon.

The Voices. A Collection of Abridged Accounts
of Sittings for the Direct Voice. By Vice Admiral USHORE
Moore; cloth, 461 pages; published at 5s. net. We have a few copies
for sale to benefit the Hunk Fund, and these copies can be had at
reduced price of 4s. 6d. post free from LIGHT Office, 6, Queen Square,
Southampton Row, W.C. 1.

Second-Hand copy of "Raymond, or Life and
Death." By Sir Oliver Lodge. For sale, in fair condition &
post free from LIGHT Office, 6, Queen Square, Southampton Row,
W.C. 1.

My Father: Personal and Spiritual Reminiscences.
By Estelle W. Sead. Cloth 378 pages, 1s. 9d. post
free.—LIGHT Office, 6, Queen Square, Southampton Row, W.C. 1.

For Sale.—Bound Volumes of LIGHT, one each
only for 1890-1898, 1901. Half roan library binding; new edition,
9s. each; post free in Great Britain only. LIGHT Office, 6, Queen
Square, Southampton Row, W.C. 1.

The Sayings of the Children. Written down by
their mother, Lady Pamela Glenconner. Illustrated, 138 pages,
5s. 5d. post free from LIGHT Office.